

A  
P E N S I V E

Mans practise.

*Verie profitable for all persons, wherein are contained verie deuout and necessarie praiers for sundrie godly purposes, with requisite perswasions before euerie praier.*

*Written by J. Norden.*

If any be afflicted, let him pray. Iam. 5.13.



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1.  
call

1	A
2	b
3	c
4	d
5	e
6	f
7	g
8	A
9	b
10	c
11	d
12	e
13	f
14	g
15	A
16	b
17	c
18	d
19	e
20	f
21	g
22	A
23	b
24	c
25	d
26	e
27	f
28	g
29	A
30	b
31	c

Festi  
in th  
nech



1. Ianuarie } Latins, *Ianuarus*. } hath 31.  
 called of the } Græcians, *Gamelion*. } daies.  
 } Hebrues, *Tebeth*, and is }  
 } their 10. moneth. }

1	A	<i>Calends.</i>			
2	b				The first daie of this Mo-
3	c	<i>Nones of Ia.</i>	4		neth Christ was circūcised,
4	d		3		<i>Luk. 2. 21.</i> The tops of the
5	e				mountaines appeared vnto
6	f	<i>Day before the N.</i>			Noah, <i>Gen. 8. 5.</i> The Israelits
7	g	<i>Nones of Ianuar.</i>			put away their wiues, <i>Ezra.</i>
8	A		8		10 16.
9	b		7		The 5. of this month word
10	c	<i>Idus of Ia.</i>	6		was brought vnto Ezechiel
11	d	<i>uarie.</i>	5		the Prophete that the Citie
12	e		4		Ierusalem was smitten, <i>Eze.</i>
13	f		3		33. 21.
14	g	<i>Day before the Id</i>			The sixt of this Moneth
15	A	<i>Idus of Ianuarie.</i>			Christ was worshipped of
16	b		17		the wise men, <i>Mat. 2. 1. &amp;c.</i>
17	c		16		baptized <i>Mat. 3. 15.</i> turned
18	d		15		water into wine, <i>Ioh. 2. 1. &amp;c.</i>
19	e		14		as testifieth Epiphanius.
20	f		13		The 10. of this Moneth
21	g		12		Nabuccadnezzar King of
22	A	<i>Calends of</i>	11		Babel, moued thereunto by
23	b	<i>Februarie.</i>	10		the rebelliō of Zedechiah,
24	c		9		besiged Ierusalē most firee-
25	d		8		ly, as may appeare, <i>2. Kings,</i>
26	e		7		<i>25. &amp;c. Jer. 52. 4.</i> Also Eze-
27	f		6		chiel was willed to vtter his
28	g		5		parable, <i>Ezec. 24. 1. &amp;c.</i>
29	A		4		Paul called, and conuer-
30	b		3		ted the 25. of this moneth,
31	c	<i>Day before the</i>			<i>Actes, 9. 3.</i>
		<i>Calends of Feb.</i>			

Festiuall daies } *Circumcision*, the first }  
 in this mo- } } daie.  
 nth be } *Epiphanie*, the sixt }

2. Februarie, } Latins, *Februarius*. } hath 28. daies  
 called of the } Græciās, *Elaphebolion*. } vnles it bee a  
 } Hebrews, *Shebat*. and } yere *Bessextil*  
 } is their 11. Moneth. } and then 29.

1	d	<i>Calends.</i>	The first of this Moneth
2	e	<i>Nones of</i>	4 Moses repeated the Law vn
3	f	<i>Februar.</i>	3 to the children of Israell
4	g	<i>Daie before the N</i>	<i>Deut. 1. 3.</i>
5	A	<i>Nones of Februar.</i>	The second of this moneth
6	b		8 our Sauour was presented to
7	c		7 the Lord, and Marie purified
8	d	<i>Jdus of</i>	6 <i>Luke 2. 22.</i>
9	e	<i>Februar.</i>	5 The ninth of this moneth
10	f		4 Noah, 40. daies after hee had
11	g		3 seene the tops of the moun
12	A	<i>Day before the Id.</i>	taines, sent out of the Arke
13	b	<i>Jdus of Februar.</i>	Rauen, & afterward a Dove
14	c		17 which returned, <i>Gen 8. 6. &amp; 7.</i>
15	d		16 The 15. of this moneth, the
16	e		15 Jewes spend merily together
17	f		14 for that the Spring of the
18	g		13 yeare dooth enter then, a
19	A		12 they thinke.
20	b	<i>Calends of</i>	11 The 16. of this moneth
21	c	<i>March.</i>	10 Noah the seconde time sen
22	d		9 out a Dove, which returned
23	e		8 with an Oliue braunch in hi
24	f		7 bill. <i>Gen. 8. 10.</i>
25	g		6 The 24. of this moneth, Ze
26	A		5 chariah was commaunded to
27	b		4 prophecie, <i>Zecharie, 1. 7. Mat</i>
28	c		3 thias was elected into the
29	d	<i>Day before the Ca-</i>	number of the Apostles, <i>Act</i>
		<i>lends of March.</i>	<i>1. 26.</i>

Festiuall daies in } the 2. called the PURIFICA  
 this moneth bee } TION of S. MARIE. the 2.  
 } which is Saint MATTHIA  
 } day.

3. March cal- } Latins, *Martius*.  
 led of the } Græcians, *Mounichyon*. } hath 31.  
 } Hébrues, *Adar*: and is } daies.  
 } their 12. moneth.

1	d	<i>Calends.</i>	{	The Temple of Ierusalem was finished the third daie of his moneth, <i>Efra. 6. 15.</i> in the 1. of <i>Eslr 7. 5.</i> it is saide to be the 23. of this moneth.
2	e			
3	f	<i>Nones of</i>		
4	g	<i>March.</i>	{	The tenth of this moneth, Christ was aduertised that Lazarus was sicke. <i>John. 11. 3</i>
5	A			
6	b	<i>Day before the N.</i>		
7	c	<i>Nones of March.</i>	{	A feast was celebrated a- mong the Iewes, for the o- uerthrow of Nicanor, the 13. of this moneth, <i>2. Mac. 15. 37.</i>
8	d			
9	e	<i>Idus of</i>		
10	f	<i>March.</i>	{	Also vpon the same day al the Iewes vnder Ashueroth were cōmanded to be put to death.
11	g			
12	A	<i>Idus of March.</i>		
13	b	<i>Day before the Id.</i>	{	<i>Esth. 3. 13.</i> vpon the same day the Iewes had a priuiledge giuen them to slay all their e- nimies. <i>Esl. 8. 12.</i> this day also the Iewes solēnized for their ioifull deliuerance, <i>Esl. 8. 17.</i>
14	c			
15	d	<i>Idus of March.</i>		
16	e		{	The 14. day of this moneth was called of the Iewes Mar- docheus day. <i>2. Macc. 15. 37.</i> also Purim, as may appeare, <i>Esth. 9. vers. 21. 26.</i>
17	f			
18	g	<i>Calends of</i>		
19	A	<i>Aprill.</i>	{	The 15. day is an other day of Purim <i>Esl. 9. 21.</i>
20	b			
21	c			
22	d		{	The 16. of this Moneth Lazarus was raised from the dead. <i>John 11. 43.</i>
23	e			
24	f	<i>Daie before the dead.</i>		
25	g	<i>Calends of April.</i>		
26	A			
27	b			
28	c			
29	d			
30	e			
31	f			

This Moneth hath one festiuall daie called the  
 ANNUNCIATION of Saint MARI<sup>E</sup>, celebra-  
 ed the 25. of this moneth.

4. April cal- } Latins, *Aprilus.*  
 led of the } Grecians, *Thargelion.*  
 } Hebrues *Abib*, or *Nisan*, } hath 30  
 & is their 1. moneth } daies.

1	g	<i>Calends.</i>	The first of this Moneth
2	A	<i>Nones of</i>	4. Noah vncouered the Arke,
3	b	<i>April.</i>	7. & saw earth, <i>Ge. 8. 13.</i> Moles
4	c	<i>Daie before the N</i>	reared the Tabernacle, <i>Exo</i>
5	d	<i>Nones of April.</i>	40. 2. 17. the Temple began
6	e		8 to be sanctified, <i>2. Chr. 29. 17.</i>
7	f		7 The 10. of this month the
8	g	<i>Idus of</i>	6 childre of Israel passed tho-
9	A	<i>April.</i>	5 rough the river Iordā on dry
10	b		4 foote, <i>Iosu. 4. 19.</i> the paschal
11	c		3 Lamb was chosen, <i>Ex. 12. 3.</i>
12	d	<i>Daie before the Id</i>	The 13. of this moneth the
13	e	<i>Idus of April.</i>	edict of king Ashueroth
14	f		18 came out for the murthe-
15	g		17 ring of the Iewes. <i>Esth. 3. 12.</i>
16	A		16 The 14. of this moneth the
17	b		15 Passecouer was kept, <i>Exo. 12,</i>
18	c		14 <i>6. Leuit. 23. 5. Jos. 5. 10.</i>
19	d		13 The 15. of this moneth the
20	e		12 Israelits departed out of <i>E-</i>
21	f	<i>Calends of</i>	11 gypt, <i>Numb. 33. 3.</i>
22	g	<i>Maie.</i>	10 The 16. of this moneth
23	A		9 Hezekiah made an ende of
24	b		8 sanctifying and purging the
25	c		7 temple, <i>2. Chron. 29. 17.</i>
26	d		6 The 18. of this moneth the
27	e		5 childre of Israel walked on
28	f		4 drie land through the midst
29	g		3 of the red sea, <i>Exod. 14. 19.</i>
30	A	<i>Day before the Ca</i>	The 24. Daniel saw his vi-
		<i>lends of Maie.</i>	sion, <i>Dan. 10. 4.</i>

The 25. of this moneth the feast of  
 S. Marke is obserued.



5. Maie, cal- } Latins, *Maius*.  
 led of the } Gracians, *Scriptophorion*. } hath 31.  
 } Hebrues, *Liar*, which is } daies.  
 } their 2. moneth }

b	<i>Calends.</i>	The first of this Moneth
c		
d	<i>Nones of</i>	6 Moses was commaunded to
e	<i>Maie.</i>	5 number the children of Isra-
f		4 el. <i>Numb.</i> 1.1. &c.
g		3 The 5. of this month Christ
A	<i>Day before the N.</i>	is thought to haue ascended
b	<i>Nones of Maie.</i>	vp into heauen, <i>Mar.</i> 16. 19.
c		8 <i>Luk.</i> 24. 51. <i>Act.</i> 19.
d	<i>Idus of</i>	7 They which could not keep
e	<i>Maie.</i>	6 the Passeouer at the daie ap-
f		5 pointed by the Lord, wer wil-
g		4 led to celebrate the same the
A	<i>Daie before bet Id</i>	3 14. of this moneth, <i>Nu.</i> 19. ver.
b	<i>Idus of Maie.</i>	10. 11. So did the Israelites at
c		the commandement of King
d		17 Hezekiah, 2. <i>Chron.</i> 30. 15.
e		16 The 16. day. Manna rayned
f		15 from heauen, <i>Exod.</i> 16. 14.
g		14 The 17. day Noah entered
A		13 the Arke, and the floud be-
b		12 gan, <i>Gen.</i> 7. 11. 13.
c	<i>Calends of</i>	11 The 22. fire from heauen
d	<i>Iune.</i>	10 consumed such as murmured
e		9 against the Lord, <i>Num.</i> 11. 1.
f		8 The 23. the Israelites with
g		7 great ioy triumphingly ente-
A		6 red into the calile of Ierusa-
b		5 lem, 1. <i>Mac.</i> 13. 51.
c		4 Noah the 27. the waters
d	<i>Day before the Ca</i>	3 being dried vp, came forth of
	<i>lends of Iune.</i>	the Arke, <i>Gen.</i> 8. 14. &c.

The first of this moneth is vsually celebrated  
 for the feast of Philip and Jacob.



6. Iune cal-  
led of the

Latins, *Iunius.*

Græcians, *Ekatombaion.*

Hebrews, *Sivan.* which

is their third moneth.

hath 30.  
daies.

1	e	<i>Calends.</i>			The first coming of the
2	f	<i>Nones of</i>	4		childre of Israel vnto mount
3	g	<i>June.</i>	3		Sinai was the first of this mo-
4	A	<i>Day before the N.</i>			neth, where they abode 11.
5	b	<i>Nones of June.</i>			moneths, and 20. daies, in
6	c		8		which time all those thinges
7	d		7		were done, recorded in Exo.
8	e	<i>Jdus of</i>	6		<i>chap. 19. 1. &amp; c.</i>
9	f	<i>June.</i>	5		The sixt of this moneth A-
10	g		4		lexander that mighty Mo-
11	A		3		narch of the world was born
12	b	<i>Day before the Id.</i>			of whome <i>Dan. chap. 11. 3.</i>
13	c	<i>Jdus of June.</i>			doth prophesie. Also on this
14	d		18		day that famous temple of
15	e		17		Dana in Ephesus, numbred
16	f		16		among the 7. wonders of the
17	g		15		world, was set on fire by He-
18	A		14		rostratus. The Iews likewise
19	b		13		kept their feast of Pentecost
20	c	<i>Calends of</i>	12		on this daie,
21	d	<i>Julie.</i>	11		The 23. of this moneth the
22	e		10		first edict came out for the
23	f		9		safety of Gods people the
24	g		8		Iewes, against Haman, and
25	A		7		the rest of their enemies,
26	b		6		<i>Esther. 8. 9.</i>
27	c		5		The 29. of this moneth the
28	d		4		Arke of Noah through the
29	e		3		increase of waters was lifted
30	f	<i>Daie before the</i>			vp from the earth, <i>Gen. 7.</i>
		<i>Calends of Julie.</i>	12.		

Festiuall daies  
in this moneth  
are the

24. which is the feast of  
S. I O H N B A P T I S T.  
29. which is S. P E T E R S.

7. Iulie, cal- } Latins, *Iulius.*  
 led of the } Gracians, *Metageirmon.* } hath 31.  
 } Hebrewes, *Thamus* be- } daies.  
 } ing their 4. moneth. }

g	<i>Calends.</i>	
2 A		6 The 5 of this moneth Eze-
3 b	<i>Nones of</i>	5 chiel sawe his visions. <i>Ezech.</i>
4 c	<i>Iulie.</i>	4 1. 1.
5 d		3
6 e	<i>Day before the N.</i>	The 6. of this moneth the
7 f	<i>Nones of Iulie.</i>	Capital of Roome, counted
8 g		8 one of the 7. wonders of the
9 A		7 worlde, was burned: and the
10 b	<i>Idus of</i>	6 mirrour of Christian Princes
11 c	<i>Iulie.</i>	5 King Edward the sixt died
12 d		4 the sixt of this moneth, <i>Anno</i>
13 e		3 1553.
14 f	<i>Day before the Id.</i>	
15 g	<i>Idus of Iulie</i>	17
16 A		16 The 9. of this moneth Ie-
17 b		15 rusalem, after it had a long
18 c		14 while beene besieged by Ne-
19 d		13 buccadnezzar, was taken,
20 e		12 <i>Ier. 39. 2.</i>
21 f	<i>Calend. of</i>	11
22 g	<i>August.</i>	10
23 A		9 The 12. of this moneth Iu-
24 b		8 lius Cesar, the first Romaine
25 c		7 Emperour was borne. Of him
26 d		6 is this moneth called Iuly.
27 e		5
28 f		4 The 18. of this moneth the
29 g		3 Egyptians begin their yere,
30 A	<i>Day before the Ca.</i>	<i>Plin. lib. 8. cap. 47.</i>
31 b	<i>lends of August.</i>	

The 25. of this moneth is the feast of  
 S. IAMES the Apostle.

8. August cal- { Larins, *Augustus.*  
 ed of the { Gracians, *Boedromion* } hath 31.  
 { Hebrues, *Ab*, which is } daies.  
 { their 5. moneth. }

1	c	<i>Calends.</i>	
2	d	<i>Nones of</i>	4
3	e	<i>August.</i>	3
4	f	<i>Day before the N.</i>	
5	g	<i>Nones of Aug.</i>	
6	A		8
7	b		
8	c	<i>Idus of</i>	7
9	d	<i>August.</i>	6
10	e		5
11	f		4
12	g	<i>Day before the Id</i>	3
13	A	<i>Idus of August.</i>	
14	b		18
15	c		17
16	d		16
17	e		15
18	f		14
19	g		13
20	A	<i>Calends of</i>	12
21	b	<i>Septemb.</i>	11
22	c		10
23	d		9
24	e		8
25	f		7
26	g		6
27	A		5
28	b		4
29	c		3
30	d	<i>Daie before the</i>	
31	e	<i>Calends of Sep.</i>	

The first of this Moneth  
 Aaron, 40. yeeres after the  
 children of Israel were come  
 out of Ægypt, died on mount  
 Hor, *Numb.* 33. 38. Also on  
 this day Ezra with his compa-  
 nie came out of Babel vnto  
 Ierusalem, *Ezra.* 7, 9.

The 7. of this moneth Na-  
 buccadnezzar burnt the  
 house of the Lord, & all Ieru-  
 salem, 2. *King.* 25. *verse* 8. 9.

The 10. of this moneth  
 some thinke Ierusalē to haue  
 beene burnt by the Babylo-  
 nians, *Jerem.* 52. 12. *Josephus*  
*(lib. 6. cap. 26.)* saide it was bur-  
 ned afterward by the Ro-  
 mans the same day. Therefore  
 doe the Iewes on this daie  
 obserue a most straight fast,  
 and goe barefooted, and sit-  
 ting on the ground, reade  
 twise over the Lamentations  
 of Ieremie.

The 24. of this moneth is vsually called  
*S. Bartholomeues day.*

September } *Latin September*  
 called of the } *Gracians, Maimaeterion.*  
 } *Hebrues, Elul, which is*  
 } *their 6. moneth.* } hath 30 daies.

f	Calends.		
g	Nones of	4	The first of this Moneth
A	Septemb.	3	Haggai the Prophet began to
b	Day before the N		prophecie, Hag. 1.1.
c	Nones of Septem.		
d		8	
e		7	The sixt of this Moneth E-
f	Idus of	6	zechiel sawe another vision.
g	Septemb.	5	Ezech. 8.1.
A		4	
b		3	
c	Day before the Id		
d	Idus of Septemb.		The 7. of this Moneth our
e		18	most noble Queen Elizabeth
f		17	was borne at Greenwich,
g		16	Anno, 1532.
A		15	
b		14	
c		13	
d		12	The 8. of this Moneth, An-
e	Calends of	11	no 73. Ierusalem was vtterlie
f	October.	10	with fire and sword destroyed
g		9	by Titus the Emperor. Ioseph.
A		8	lib. 7. cap. 26.
b		7	
c		6	
d		5	The 25. of this month Ne-
e		4	hemiah finished the walles of
f		3	Ierusalem, Nehem. 6. 15.
g	Day before the Ca		
	lends of October.		

{ Festiual daies in } the { 21. S. Mathew. }  
 { this moneth be } { 29. S. Michael. }



10. October  
called of the

Latins, *October.*

Gracians, *Pianepson.*

Hebrewes, *Thisri,* & is

their 7. month.

hath 31.  
daies.

A *Calends.*

1

b

2

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A

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31

*Nones of  
October.*

*Day before the N.*

*Nones of October*

*Idus of  
October.*

*Day before the Id.*

*Idus of October.*

*Calends of  
Novemb.*

*Day before the Ca-  
lends of Nouem.*

The 1. of this moneth the

6 Iewes celebrated the feast of

5 Trumpets, *Leuit. 23. 24.* The

4 latter Iewes call this day the

3 beginning of the new yeate.

Ierusalem after it had

beene possessed of Christian

8 Princes 88. yeares, through

7 mortall diffention came into

6 the handes of the Saraceny,

5 *Ann, 1187.*

4 The 3. of this month some

3 thinke the Iewes fasted for

the death of Gedaliah: where

by occasion was offered to

17 bring them againe into the

16 miserable seruitude of the

15 Egyptians, *2. King. 25. 25. Je-*

14 *rom. 41. vers. 1. 2. & c.*

13 The 10. of this moneth the

12 feast of reconciliation was

11 kept, *Leuit. 23. 27.* So did the

10 yeare of Iubilie euerie fiftie

9 yeare begin as on the same

8 daie, *Leuit. 25. 9.*

7 The 15. of this moneth the

6 Iewes obserued the feast of

5 Tabernacles 7. daies toge-

4 ther, in memory of the Lords

3 protecting them in the desert

*Leuit. 23. 34.*

Festiuall daies in this  
moneth are

18. daie S. *LVXX.*

28. *SIMON & IYDE.*



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1. November } Latins, *November.*  
 called of the } Græcians, *Antheſterion.*  
 } Hebrewes, *Marbeſuam,* } hath 30.  
 } their 8. moneth. } daies.

d	<i>Calends.</i>		The thirde of this moneth	
e	<i>Nones of</i>	} 4	Constantius the Emperour,	
f	<i>Nouemb.</i>		Sonne to Constantinus the	
g	<i>Day before the N.</i>		great departed out of this	
A	<i>Nones of Nouem.</i>		world, <i>An. 364. Hiſt. tripart. in</i>	
b		} 8	<i>the end of the fiſt booke.</i>	
c			The tenth of this moneth	
d	<i>Idus of</i>	} 6	<i>An. 1483. D. Martin Luther</i>	
e	<i>Nouemb.</i>		was borne in Iſlebia.	
f		} 4	The 15. of this moneth	
g			was made a newe holiday by	
A	<i>Day before the Id.</i>		Ieroboam without the com-	
b	<i>Idus of Nouemb.</i>		maundement of God, where-	
c		} 18	vppon hee committed moſt	
d			wicked Idolatrie in Dan, and	
e			Bethel: but he remained not	
f			long vnpunished, nor his	
g			people vnplagued for the	
A		} 13	ſame, as may appeare, <i>1. Kings</i>	
b	<i>Calends of</i>		} 12	<i>12. verſe, 32. 33. 1. King. 13. 1.</i>
c	<i>Decemb.</i>			<i>11 2. &amp;c.</i>
d		} 10	Queene Elizabeth began	
e			her ſlacklie to reigne for the ad-	
f		} 8	uancement of the Goſpell of	
g			our Sauour Chriſt, the 17. of	
A		} 6	this moneth.	
b			The 18. of this moneth Ti-	
c		} 4	tus the Emperour moſt cru-	
d			elly executed to death a	
e	<i>Day before the Ca</i>		great number of the Iewes,	
	<i>lends of Decemb.</i>		<i>Joſeph. lib. 7. cap. 10.</i>	

Festiual daies in this moneth are the first daie, the  
 feaſt of *All Saints.* The 30. and laſt daie, Saint *An-*  
*dreu* the Apoſtle.

12 December } Latins, December.  
 called of the } Gracians, *Poseidon*, } hath 31.  
 } Hebrues, *Sizlen*, & is } daies.  
 } their 9. moneth. }

1	f	Calends.		The 15. of this Moneth
2	g	Nones of	4	Antiochus placed an abho-
3	A	December.	3	minable Idoll vpon the altare
4	b	Day before the		of the Lord, <i>Macc. 1. 57.</i>
5	c	Nones of Decem.		The 20. of this moneth El-
6	d		8.	dras exhorted the Israelites to
7	e		7	put away their strange wiues.
8	f	Idus of	6	<i>1. Esd. 9. verse 5. 6. &amp;c.</i>
9	g	Decemb.	5	The foundation of the se-
10	A		4	conde Temple was laide the
11	b		3	24. of this moneth, <i>Hagg. 2.</i>
12	c	Day before the Id		<i>verse 11. 19.</i>
13	d	Idus of December		The 25. of this moneth our
14	e		19.	Sauior Christ was born of the
15	f		18	Virgin, the yeare after the
16	g		17	worldes creation, 4018. On
17	A		16	which day also Antiochus
18	b		15	oiphanes entred into Ierusa-
19	c		14	lem with a mightie army, and
20	d		13	spoiled the same, <i>Ioseph Lib 2.</i>
21	e		12	<i>cap. 6.</i> On this day he proph-
22	f	Calends of	11	ned the altar of the Lorde,
23	g	Januarie.	10	<i>Macc. 1. 62.</i> which day also the
24	A		9	Jews kept holy, because there
25	b		8	on the temple was purge
26	c		7	from Idolatrie. <i>1. Macc. 4. 59.</i>
27	d		6	The 28. of this moneth He-
28	e		5	rod caused the poore Inno-
29	f		4	cents to bee murthered, thin-
30	g		3	king thereby to haue slain
31	A	Day before the Ca-		Christ, <i>Math. 2. 16. &amp;c.</i>
		lends of Januar.		

Festiuall daies in this month are the 21. *Thomas* apo-  
 25. the Natiuitie of *Christ*. 26. *S. Steuen*. 29. *John* the  
 Euang. 28. *Innocents*, called comonly *Childermas* daie

The yere of our  
 Lord.

1587  
 1588  
 1589  
 1590  
 1591  
 1592  
 1593  
 1594  
 1595  
 1596

¶ A rule to know how many daies be  
contained in euerie moneth in  
the yeare.

Thirtie daies hath Nouember,  
Aprill, Iune, and September.  
The rest haue thirtie and one,  
Except it be Februarie alone,  
Which alwaies hath 28. meere,  
When it is no Bissextile or Leape yeare

¶ A note of the Moneths, weekes, daies,  
and houres, throughout the  
whole yeate.

The yeare conteineth { Moneths. 12.  
Weeks. 52.  
Daies. 365. } Houres. { 69478

Daie { Naturall, } bath { 24 } houres.  
Artificiall } 12 }

¶ An Almanacke for ten yeeres.

The yere of our Lord.	The Prime.	The Epact.	Sundaies letter	Leape yere.	Ashwednesday the first day of Lent.	Easter day.	Rogation week	Whitsonday.
1587	11	1	A		Mar. 1.	April. 16.	May 22	Iune. 4.
1588	12	12	G	F	Feb. 20.	7	13	May. 26
1589	13	23	E		12	Marc. 30	5	18
1590	14	4	D		Mar. 4.	April. 10.	25	Iune. 7.
1591	15	15	C		Feb. 17.	4	10	May. 23
1592	16	26	B	A	8	Marc. 26	1	14
1593	17	7	G		28	April. 15.	21	Iune. 3.
1594	18	18	F		13	Marc. 31	6	May. 19
1595	19	29	E		Mar. 5.	April. 20.	26	Iune. 8.
1596	1	11	D	C	Feb. 24.	11	17	May. 30

A note of the places visited  
 and the persons who  
 were with me  
 during the year  
 1781

Year	Month	Day	Place	Persons
1781	Jan.	1	London	A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z
1781	Feb.	1	London	A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z
1781	Mar.	1	London	A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z
1781	Apr.	1	London	A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z
1781	May	1	London	A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z
1781	Jun.	1	London	A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z
1781	Jul.	1	London	A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z
1781	Aug.	1	London	A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z
1781	Sep.	1	London	A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z
1781	Oct.	1	London	A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z
1781	Nov.	1	London	A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z
1781	Dec.	1	London	A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z

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A FAMILIAR AD-  
*monition to the zealous*  
Reader, concerning the  
*most godly exercise of*  
*Praier.*

**M**Any are the godly and zealous treatises which are already extant, tending to the encouragement of those, that hunger and thirst for the true seruice of the liuing God: yet (gentle Reader) I craue thy Christian patience, friendlie to accept this simple trauaile of mine, heretofore published, and now augmented. And this my simple admonition think not superfluous, but a thing tending to winne the weaker sort to the more willingnesse to this diuine exercise of praier, a thing new, yet needfull: a thing olde and ancient, long agoe practised of the purest, exercised of the most excellent and  
godly



*A Preface to the*

godly of the earth, the Prophets, the Patriarkes, the Apostels, and of Christ himself the patterne of pietie: and who gaue the first plot of perfect praier, his owne proposing, most plaine, pure, precious and profound in these wordes *Our Father which art in heauen, &c.* the substance whereof, although there can be nothing added, nor from whence any thing can bee taken away without manifest impietie, yet are wee not strictly tied to the word thereof onely, but that wee may (according to our severall occasions, which are infinite) dilate vpon the same to our comfort to him, without offence to the maiestie of God, if it bee done in true zeale, without the which, euen the most effectual prayer is sinne. I cannot but confess that great is the frailtie remaining in mee, which in my trauaile in this practise, hath greatly hindred mee, and many are the vanities of my minde which in my chiefeſt desire haue miscarried mee, yet such hath beene the fauour of my heavenly Father, that hee hath hitherto assisted mee, and to my comfort hath performed that which of my owne proper power, wisdom and will, I could not performe: and these praiers which

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In this little volume thou shalt find, haue  
I sent to me not a litle comfortable, &  
the faithfully exercising them, they  
will be profitable, of whatsoeuer estate,  
degree, calling or ministration thou be of.  
Although I presume not to teach, but  
desire to be taught, I expect no prayse,  
but euen in heart yeeld al the praise to  
him, that was and is the guide and staie  
of all that truly seeke to serue him: as I  
beseech him to graunt vs faithfully at  
all times to doe, not onely in the out-  
ward word with the lips onely, with the  
tongue alone: but with the inwarde affe-  
ction of the heart, with the longing de-  
sire of the soule, and the ardent consent  
of all the powers of our bodies. So shall  
our prayers please him, and euen the  
motions of our heartes which passe in si-  
lence, shall present our cause before the  
throne of our good God, who is  
alwaies neere at hand, and ready to per-  
forme what is most necessarie for our e-  
state in this life, which in respect is but  
a span long, yea, could wee liue a thou-  
sand yeaeres, it were but as one daie, wee  
may not too much regard the ouer dain-  
full maintenāce of our corporall estates,  
we may not ouer curiously seeke the  
meanes to become admirable in respect  
of

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of our authoritie, of our riches, of our friends, and of our casuall pleasures. Wherewith alas our weake natures, our fraile conceits, and our carnall desires are often beguiled, and our poore soules often endangered & miscaried. Wherefore it behooueth vs carefully first and before all things to seeke the kingdom of God, the way, the meanes, & the way therunto, the kingdome of God, which is not to be sought else where, it is not to be sought by the outward vew, and therefore to be sought for from aboue, to be inwardly receiued and comprehended by faith. It is the knowledge of the misteries of God. It is the keeping of his commandmentes and the due obedience vnto his will, the way therunto is by grace, the gift of God, which he giueth to them that faithfully aske it, the meanes to helpe vs therunto, is Christ the Sonne of God, who sitting at the right hand of his Father, obtaineth & sendeth vs the grace which guideth vs, and giueth vs all things else, both spiritua'l and worldly, that hee seeth needfull for vs. But notwithstanding this singular benefite of the mediation of Christ vnto his father for vs, we are not discharged of this necessarie exercise of prayer but so much

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the more enioyned to the executing  
thereof continually, instantly, faithfully  
and zealously, for the graces of God,  
which are the things without the which  
our prayers, all our speeches, be they  
many or few, be they lowd or silent, bee  
of what kind or shew soeuer, auayle  
nothing. But we must first found all our  
desires and prayers vpon an vndoubted  
faith, we must powre them from the ve-  
ry bottome of our hearts, and continue  
them in a godly patience, and all in the  
name of Christ Iesus, in whose name, &  
for whose sake, all things necessarie are  
promised to be giuen to those that aske  
according to the will of God. Wherein  
we must note, that we are not permitted  
rashly to desire any thing according to  
the desire of fleshly imagination, be it in  
our own conceites neuer so meete and  
necessarie: for the wisdom of the flesh  
is foolishnesse before God: but wee must  
first duely consider, what direction the  
word of God giueth vs in that behalfe:  
and then in all humilitie to repayre vn-  
to the fountaine, from whence the gift  
for which wee pray, must come in the  
name of Christ, the cause and effect of  
all our good successe in our petitions.  
Wee are sinful and therefore great, yea,  
the



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the greatest occasion to flie vnto God  
is for the forgiuenes thereof, and in this  
point haue all men cause to vse this ex-  
ercise. For who is so sinfull, and seeketh  
not redresse for that sore, dying of this  
disease, is in peril of death eternall. And  
who so acquiteth himselfe in his owne  
conceit from sinne, and supposeth him-  
selfe free from falling before God, if he  
some grieuous offence, and therein fla-  
tereth himselfe, and refuseth to repaire  
vnto God for pardon of his crime, great  
is his daunger that that little sparke  
presumption may inkindle in such a  
soule, Wherefore great is the occasion  
which the sinne of euery day, yea, of eu-  
ery houre, ministereth vnto the iust to  
call vnto God, not onely for pardon, but  
for strength to withstand that which of-  
ten at vnawares ouercommeth the most  
godly. Wee must therefore in this be-  
halfe bee carefull, to repaire vnto the  
head of our comfort here in Iesus Christ  
the lambe of God, that taketh away the  
sinns of the world. Many are the world-  
ly occasions which force euery man to  
seeke reliefe at the hands of God, which  
we are not openly permitted, but com-  
maunded, not by our owne corrupt and  
peruerse meanes, which we are not one-  
ly



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to Godly not permitted, but forbidden to vse.  
in the We must duely weigh and carefully cō-  
his e sider our wants, for great are the errors  
eeke of the flesh and bloud in this behalfe:  
of the for alas wee see that the long raynes of  
ll. An licentious & wilfull libertie hath exten-  
own ded too farre in this point, more than in  
h him the daies of our forefathers. For when  
God, they were in distresse, when they were  
in fla in danger, when they were in most dan-  
repai gerous estate, they disclamed their own  
, grea meanes, and cleaue vnto the prouidence  
arke of God, they forsooke the aide of the  
such flesh, & framed their desires according  
cafiō vnto the spirit: Elias in the wildernesse,  
a, of Daniel in the Lions denne, Ioseph in  
iust prison, Dauid in distresse, and al the ho-  
on, by ones in olde time in al their troubles,  
ch of let worldly trust, and addressed them-  
e mo selues onely to the aid of the liuing God,  
his be not refusing such due & lawfull meanes,  
to the as in his wisdom hee prouided, and  
Chri that past al humaine hope. The children  
ay th of Israell hee deliuered through the red  
worl sea, in time of daunger hee gaue them  
nan both foode and water by vnexpected  
whic meanes, he deliuered Peter, Paul, and  
com others from their enemies handes mi-  
t and raculously in his wisdom, and worketh  
t one so for all that trust in him at this day.

For

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For his good will and loue is not diminished, nor his power and louing hand shortned: but in his wonted loue he helpeth all that call vpon him. But such is the peruerse crookednesse of mans nature, that now in these daies they euidently denie the abilitie of God, in working for his, and by their actions they argue, that the power of God is weakened, his power lessened, and his care of his children not to be as then it was. And therefore they relie vpon the aid of man, the helpe of flesh and bloud, the strength of their owne arme, the wisdom of their owne parts, & the imagination of their owne heads, the broken reed of Aegipt, where in they disclaime the helpe of God, his mercie, the loue, the care & providence of the most highest. For alas, do we not see, that how many sorts of men, so many meanes to maintaine their estate. The rich into whose handes God hath vouchsafed his giftes, they giue glorie to their owne deuices, and presume vpon their owne pollices, keeping their store for a deare yeare, where the will of God in giuing, is to the reliefe of their needy brethren, for that the will of God is broken, the poore oppressed, and themselves highly endangered, they shew  
the

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themselves faithles in the prouidence  
of God, in that they feare, that if they  
giue, they shal impouerish themselves,  
they thinke not how God wrought with  
the bountifull widdow of Sarepta, Elias  
hostisse in multiplying that whereof she  
liberally gaue for his sake. They rather  
foolishly indeuor to heap vp riches, not  
knowing who shal inioy them, they pur-  
chase landes, and know not who shal in-  
herite them, they build gay howses, and  
know not who shall possesse them, and  
flatter themselves, and say, soule take  
thine ease, when death standeth at the  
dore, ready to take their soule from the.  
And being thus choked with the riches  
of the worlde, the remembrance of the  
seruice of God is banished to the mate-  
riall Church. Thinke ye it a sufficient  
discharge, euery Sunday thither to re-  
sort, and to heare the ordinary seruice  
when all the rest of the day they spend  
in worldly conference, worse then the  
rest of the weeke? Alas what deuotion  
appeareth in these persons? I speake but  
to them, whose consciences shall accuse  
themselves. God graunt a speedy refor-  
mation, without compulsion.

Now for the poore afflicted ones, great  
is the frailtie remayning in the most,

B

God

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God graunt patience to all. Such is the common course of flesh and blood, accompanied with distresse: that for the most part, either violence or impatience, or wilfull rebellion against God, is the effect of their conceites, touching their hard estate. And so farre vnlke Christians for the most part, we take the crosse of Christ, that in steede of beeing followers of him, we seeke to deny him: in steede of patient acceptance therof, we wil wilfully cast it off, by meanes vnlawful, by robbery, by theft, by violence, and by blood: and if oportunitie serue to neither of these, we euen take counsell of Iobs wife, to curse God, and in a brutish manner, to leaue the best refuge, namely to repaire vnto God, and at his handes to seeke that which in his good time he giuerh to all in faith desiring it, whether it be reliefe in pouertie, with Elias: freedome from bondage, with Daniel: deliuary from enemies, with Dauid: or comfort in all distresse with the children of Israel. Surely as God was louing vnto Israel, he is louing vnto al that loue him truly, that cal vpon him faithfully, that attend his aide patiently, and obey his will dwely. And therefore why should any man stand doubtful of reliefe, at the hands



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hands of him that neuer faileth to performe that which he promiseth, that is, if we aske we shall haue, if we seeke wee shall finde, if we knocke, he wil open the gate of his mercies, and power the dew of his blessings plentifully vpon vs, not regarding the person of any, but the obedient hearts of all, and therefore may the sinner penitent, the rich man truly liberall, and the poore distressed man faithfull, to their comfort resorte to the throne of God in praier, and be assuredly heard, to their assured pardon in the blood of Christ, to their comfort as well in pouertie as in abundance.

It resteth now, that we pray one for another, for our gracious Queen, that God may bee pleased in mercie long to preserve hir a Queene ouer vs, & that she may continue a ioyfull mother in our England Israel. For all other Christian kings wee must likewise pray, that God will increase in them the spirite of wisdom and fauor to his distressed flocke vnder their seuerall charges & gouernments. We must be mindful of our poore Christian brethren, both at home & els where: and for the aduersaries of Gods truth that now begin to assault vs as we see, and whom God himselfe hath ouer-

B 2

throwne



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thrown, to incourage vs: that either it may please him to conuert them, or to turne their forces from his seruantes. And that it may please him in mercy to direct the liues and conuersations of his ministers, that they by his spirite, may preach both truely and boldly. And lest their loose liues should be a slander vnto his worde, let vs pray that his grace may hold them from falling into that, which the Arch-enemy of his religion endeouureth to draw them, and wherevnto the flesh is prone to yeeld, and the captious caillours at the trueth, ready to publish, to the end to bring his word (by them duely preached) in reproch in this worlde: and that we that are to be taught by their doctrine, may attentiuely heare, truely vnderstand, and diligently execute that which the worde of trueth teacheth. Good reader afford thy zealous hart in the time faithfully to say the praier which Christ hath taught vs, saying: Our Father which art in heauen, &c.

Thine in Christian good will,

*J. N.*

# APENSIVE MANS PRACTISE.

*In thy feare (deare Father) I heere present  
my selfe vnto thee, beseeching thee to  
heare me, and to addresse my hart truly  
and zealously to call vpon thee.*

## A short, but an Effectuall

*Praier, that we leaue our selues,  
and leane vpon God.*



**H** God my G O D,  
bouchsafe to take mee  
from my selfe, that I  
may wholly dedicate  
my selfe vnto thee:  
bouchsafe to take fro  
mee all thinges that withdraue mee  
from thee: And giue me those thinges  
which may bring mee wholly vnto  
thee, Amen.

O Lord increase our faith.

A praier to Christ, that he will pre-  
sent our praiers to God the father.

O Sweete Iesus, who hast taken vpon  
thee to bee our intercessor and ad-  
uocate,

4 A Pensue  
vocate vnto God thine heavenly Father, vouchsafe (I humbly beseech thee) to accompany me in these my supplications and prayers, and present them vnto his heauēly maieſty, that for thy sake (ſweete Ieſus) they may bee acceptable vnto him, to the waſhing away of my ſinnes, and obtaining things neceſſary for me and/all men, according vnto his heauenly will in all things, Amen.

O Lord increaſe our faith.

O Lord open thou my lippes, that my mouth may extoll thee with praiſe, and be thankfull vnto thee for thy benefits, and graunt that I ſpeak nothing, but that which may bee to thine honour and glory, to the reliefe of my neceſſities bodily and ghōſtly.

O Lord make ſpeede to ſende mee helpe and ſuccour, from the tower of thy ſtrength.

O Lord let thy heavenly kingdome be alwaies ready to receiue me to eternall ſaluation, Amen.

Eternall praiſes bee vnto thee oh God, So be it.

O Lord increaſe our faith.

A praier for the assistance of  
Gods holy spirit, to make vs apter to  
praier when we be dull.

*Aske what thou wilt, and thou shalt haue  
If thou in Christ, the same doth craue.  
For Christ thy mediator sees,  
When thou to him doest fall on knees.*

CHRIST our Sauour hath willed vs to  
Aske, and we shal haue, to seeke and  
we shall find, to knocke and it shal be o-  
pened vnto vs. And the more to assure  
vs, he most louingly perswadeth vs, that  
if we that be euil, can giue vnto our chil-  
dren good gifts, when they aske them,  
how much more shal our heauenly Fa-  
ther giue vs his holy spirit, if we faith-  
fully desire it? And for asmuch as our vn-  
derstanding is so dark, that we know not  
what to aske, nor how to pray as wee  
ought, but by the spirit it selfe, who ma-  
keth request for vs with sighs which can  
not be expressed: Let vs fall down vnto  
the throne of his maiesty, praying faith-  
fully for the same, and it shal bee giuen  
vs, without the which al praiers be vain  
and of none effect.

The Prayer.

O Almighty God and omnipotent  
Father, who comfortest such as  
bee



besorrowfull, and who giueth all good  
and perfect giftes, thou of thy free fa-  
uour and loue hast willed vs in al our  
afflictions and neccssities, and as of-  
ten as we stand in neede of any of thy  
blessings, or feele our selues burthened  
with any kinde of tribulatiō or afflic-  
tion, either of bodie or mind, to cal vñ-  
to thee in the name of thy sonne Iesus  
Christ, and thou wilt graunt our ne-  
cessities. Most humbly I beseech thee  
to send downe vpon my darke vnder-  
standing, the bright beames of thine  
holy spirit to lighten me, and to direct  
me in all my supplications and pray-  
ers, and especially at this time (oh  
Lorde) for that thou knowest my  
weaknes and ignorance to be such, as  
I am altogether vnable to frame my  
requestes according to thy will, or to  
seek that is truly for mine own soules  
health, and am altogether ignozant of  
the right gate to knocke at, without  
thine especial grace directing and as-  
sisting me: wherefore I most humbly  
beseech thee in the name of him thy  
Sonne, to addresse and prepare mine  
heart to the true vnderstanding of thy  
will, and my tongue and lippes to the  
true & vnfeined calling on thy name,  
for such things as thy wisdom shall  
thinke

thinke most expedient for mee, both to the obtaining of thy heavenly kingdom, which is before all things to be sought for, and for temporall blessings necessary, best knowen vnto thy selfe. which in respect of my ignorance, my dulnesse, my corruption, my weaknes, and the guilt of mine owne conscience, I cannot crane in such due and faithfull manner as I ought. And therefore most louing Father, according vnto thy owne most fatherly callings I here prostrate my selfe in heart before thy throne, in the name of Iesus Christ thy sonne, beseeching thee that thou wilt ayd me with thine holy spirite in my prayers, that beeing of my selfe dull, I may be thereby made zealous, and where I am of my selfe cold, I may be thereby made fervent and faithfull, that my prayers be not as smoake which vanissheth, or as the winde which passeth away, being only in the lips, & not firme in the heart, but that they may be effectuell and an acceptable sacrifice, sweete & pleasant in thy sight, and that nothing passe the bondes of mine vnstaied lips, but that which may be seeme a single hart, alwaies sounding to thine honour, and setting forth of thy most worthy praise.

praise. Let thy holy spirit (oh Lord) come vnto mee, let it continue with mee, worke and preuaile effectually in me vnto the end, that I may both at this time begimme, and for euermore continue, as thou willest I shoulde, namely in faith, that I fall not into any temptations: In hope that I may constantly looke for, and faithfully attaine vnto perfect vnderstanding of thy wil, and ablenesse in al thinges to fulfill the same. Make me also (good Lord) feruent in charitie, that I may freely and vnfainedly (euen from my heart) forgive and forget all iniuries, wrongs, and euill doings of such as by any meanes haue offended me, with hearty praier for their amendement, that I appoaching vnto the throane of thy mercy, in a pure & simple hart) may heartily, as well for all others as for my selfe. for things necessary both for body and soule, make my humble petitions vnto thee, and say that most effectuaill praier, which thy Sonne taught all those to say which woulde pray directly, namely: Our Father which art in heauen, &c.

O Lord in crea se our faith.

# A short Prayer for zeale to pray.

**O** God almightie, most louing and most righteous, who hast promised to instil into the hearts of thy chosen seruants grace, vnfainedly to serue thee, and to call vpon thy holy name, wherein al comfort consisteth. Touch safe I humbly beseech thee, of thy mercie to expell out of mine heart all natural dulnes, misbeliefe, and blindness of errour. And through thine holy spirit, plant in steed therof perfect zeale, and vnfained desire to prostrate my selfe in heart before thine heavenly Maiestie, in faith vnfained: That at this time it may please thee so to direct and accept my supplications, & prayers, as I may obtaine at thy merciful hands, whatsoeuer thou seest necessary both for body & soule, through Iesus Christ our onely Saviour and redeemer.

O Lord increase our faith.

## A morning praier for the working day.

*Before thou doe thy worke beginne,  
Thanke God, craue pardon for thy sinne:*

*And*



## **A<sup>i</sup> Pensiue**

*And then thy worke shall prosper so,  
As want shall neuer breede thee vno.*



Ha<sup>t</sup> a great benefit we receiue at the hands of almightie God, by our natural sleepe none is ignorant: what perils we escape in the dark and dolefull night, we may easily iudge. And what fauour the almightie extendeth towards vs, in giuing vs lodging, not in the fieldes, but in howses, not vpon the hard and cold ground, but vpon soft pillows, warmly couered, experience teacheth. What thanks for these so bountifull benefits of his, we are daily bound to yeeld, I would we all knewe, and had will to yeeld them accordingly. The benefits of our comfortable sleepe is great, and Gods worke in the same, & in preseruing vs is wonderfull. Wherefore let vs bee mindfull to giue him thanks, and with Dauid, in the morning, at mid day, and at night, let vs call on the name of the Lord with thanks and saie: Lord let me heare thy louing kindnes betimes in the morning, for in thee is my trust. And let vs cōsider that as the night is ordained for rest, so is the daie for trauaile, for the obtaining of things

things necessarie for our selues, and such as God hath giuen vs: and not to stande in hope of reliefe by other mens helpes, but labouring as did Paul, and the rest of the Apostles, who tooke nothing of any, but wrought with their handes for it, because they woulde bee chargeable to none. And our labour beeing ioyned with faith and prayer, the blessing of God shall so prosper our indeuours, as nothing shall bee wanting vnto vs. And therefore before wee begin our labour, we must prostrate our selues before his throne, from whence commeth al goodnes, yeelding vnto his heavenly maiestie, due praises for his continuall louing kindnes towards vs, so shall wee be free from daunger, and prosper in our callings from day to day during the whole course of our life, which else although our vocations breed in vs (in respect of the great increase of riches) securitie and pride, yet will it bee in the last day a heauie burthen to our conscience, and accuse vs of ingratitude to our eternall condemnation.

The Prayer.

**O** almightie God, Father of our  
 Lorde Iesus Christ, who haste  
 boughsafed (of thy great fauour and  
 lone)

loue) euen from my childehoode vnto  
this day, to take ſuch fatherly care of  
mee, that nothing hath deſtroyed or  
hurt mee, but I haue bene ſafely pre-  
ſerued both day and night, frō ſodaine  
death, and from all other perils and  
daungers, incident to mankind, and  
haue all my life bene preſerued, and of  
thy free fauour and loue (without any  
deſert or merite of mine) enioyed the  
ſweete benefit of ſleepe and reſt, which  
is moſt wholeſome for my poore and  
weake bodie: yea, and ſo good a nurri-  
ture therunto, as good ſoyle to the bar-  
ren fieldes, or thy timely ſhowers to the  
drie ground, or meat, acceptable to the  
hungry ſtomacke. Oh ſweete Lorde,  
ſuch hath bene thy fatherly care of  
mee, this night paſt, that the ſleepe  
which thou haſt giuen me, hath bene  
moſt comfortable both to my body and  
ſoule, inſomuch, as I am the more apt-  
ly giuen to the execution of my world-  
ly buſineſſe, and the ſeruice of thy di-  
uine maieſtie this morning, wherein  
aſſiſt me (ſweet Lorde) with the helpe  
of thine holy ſpirite: comfort & defend  
mee this day and euer, with thy merc-  
cifull aid, that none affliction hurt, or  
miſfortune diſmay me: no tribulation,  
want, or anguiſh of minde drawe mee  
from

from thee, no worldly care, delight, or  
 fantasie, carry me at any time into any  
 wicked cogitation, action, or speech,  
 for I orde, I knowe that it is not thy  
 will, that any euil shoulde dwell in  
 vs, or that wee shoulde at any time of-  
 fend thee, but to keepe our hearts pure  
 and vndefiled, as a fit acceptacle for  
 thy maiestie. Yet thou sufferest some-  
 times vnlawfull affections to haue  
 the upper hande, to the ende, that wee  
 (feeling our weakenes and corrupti-  
 on) shoulde wholly confesse all our  
 strength, al our godly cogitations and  
 workes, to proceede from thee, and all  
 euil motions to come of our owne cor-  
 ruption. All fleshe is full of sinne, the  
 iust fall seauen times a day, and I  
 sinfull wretch fall seauentie times  
 seauen times a day. Wherefore I orde  
 forgive my wickednes, myne offences  
 and sinne committed, either this night  
 past by foolish dreames, fantasies, or o-  
 ther temptations, or at any time since  
 I came into this miserable world, and  
 that (beeing pardoned by thy mercie  
 in Iesus Christ). I may proceede in  
 the residue of my dayes (gouerned by  
 thy holy spirite) boide of all offences,  
 vsing my vocation and calling so, as  
 may be to the setting forth of thy glo-  
 rie



rie, maintenaunce of thy fauour to:  
 wardes mee, and getting those things  
 which may be sufficient for the main-  
 tenance of mine estate here, and for the  
 reliefe of such as are committed to my  
 charge, without vsing any sinister or  
 vnlawfull meanes, pollicie or world-  
 ly deuises, which are not agreeable to  
 thy lawes. And graunt mee alwayes  
 such regard of seruing thee, as thine  
 hande may alwayes direct me to good  
 and happie successe in all mine affairs.  
 Blesse thou the works of mine hands,  
 (good Lorde) and graunt me so to shun  
 idlenesse, the mother and nurse of euil,  
 that both this day and all my life, I  
 may by godly care and tranayle get  
 mee a sufficient and competent lyuing  
 heere, that I be no burthen and charge  
 to such as are rich and wealthie, nor  
 depende vpon the succour, helpe and  
 furtherance of others, whose helpe is  
 most slippery and deceitfull, least that  
 in hope thereof, giuing my selfe to i-  
 dlenesse, and loytering (when their  
 helpe shall bee withholden from mee)  
 I be driuen (as the wise man saith)  
 To goe in a ragged coate, and to want  
 my foode. But contrariwise (O  
 Lorde) graunt that I may so employ  
 my selfe to labour, and diligent execu-  
 tion

tion of my busines, this day and euer,  
that I may through thy blessing) luc-  
kilie prosper therin, and shew my selfe  
so helpefull to the poore, impotent, and  
needie, as the fruit of my trauaile shal  
extend vnto. That thou maist fulfill  
in me the most sweet promise of thine,  
That who considereth the poore and  
needie, thou wilt deliuer him in the time  
of trouble. Lord thy mercie is infinite,  
and thy loue towarde vs vnspeake-  
ble, wherefore giue mee grace alwaies  
to serue thee, yea, at all times, and in all  
places, both in labour and rest, wealth  
and pouertie, sickenes, and health, yea,  
all my life, and in the houre of my  
death, that I may passe this day, and  
all the rest of my transitorie life in the  
fulfilling of thy lawes, and bee ready  
at thy fauourable beck & call, to come  
and appeare befoze thy throne of mer-  
cie, in perfect hope of thy louing recei-  
uing me into the bosome of thy sweet  
embracings, not for my worthinesse or  
deserts (which is but corruption) but  
for the merites of thy sonne Iesus  
Christe, there to reste inioying the  
fruits and benefite of his death and  
bitter passion, in whose name I refer  
my selfe and all mine, both this daye  
and euer, vnto thy fatherly protection  
humbly

humbly beſeeching thee to directe al  
my thoughts, words, and actions, vn-  
to my liues end good Lord, Amen.

O Lord increaſe our faith.

### A ſhort prayer for the Morning.

**I** Thanke thee moſt mercifull Fa-  
ther my maker and preſeruer, that  
thou haſt ſo louingly vouchſafed to  
tender my ſafetie this night paſt, gi-  
uing me ſweet ſleep, to the reſhment  
of my feeble and weake body. So (of  
thy goodnes) vouchſafe to extend thy  
louing fauour towards mee this day,  
that thereby I may be both ſafely pre-  
ſerued from all kinde of euill, and im-  
ploy my ſelfe diligently vnto the exe-  
cution of my vocatiō, to thy glory, and  
to the reliefe of me and mine, thzough  
Jeſus Chriſt, Amen.

O Lord increaſe our faith.

### A prayer for the Queene.

*What ſo thou bee pray God alwayes,  
To beſſe our Queene vwith happie daies:  
Vvhoſe vviſedome vnder God ſo long,  
Hath kept this Realme from open vvrong.*



He vnspeakable benefite of our long peace, & gracious tranquillitie, (may without many circumstances or many wordes) suffice to mooue thankfull

minde to praise the God of heauen, for his vnspeakeable loue towards vs in giuing vs so gracious a gouernesse, vnder whō we haue not onely these thirtie and three yeres peaceably liued, but inioyed the comfortable passage & foode of the Gospell, to the vnspeakeable comfort of all true Christians, longing for their saluation, when many other nations haue wanted the same, to the famishing, as it were, of their poore soules, wherfore considering that we may (if not, the more to our shame) feed theron at ful, & be thereto friendly intreated, & inioined not onely (which is general) by the word it selfe, but by seuerall iniunctions set forth for the furtherance of Gods glory and our profite, by her Maiestie. And therefore (as we ought for all men) so especially wee are commanded to pray for the good & prosperous estate of Kings and Princes, and those in authoritie: and as we haue aboue other nations vnspeakable cause to pray God for his fauour, in vouchsafing



ſing vs this great bleſſing of a godly, zealous and mercifull Princes, let vs beſeech God of his goodneſſe, fauourably to looke vpon her, and to graunt vnto her a prosperous raigne, with many and happie daies, to the pleaſure of him, and comfort of vs. Let vs not forget it, leaſt God forget vs, and turne our foode into famine, our peace into warre, & his long ſufferance into ſharpe correction.

### The Prayer.

**A**ll poſſible thanks we giue vnto thee, O Lord of mercie, king of all the Kings & kingdomes of the earth, for that thou haſt bechoſen to place ouer vs thy little flock of this realme ſo pure a guide of true religion, Elizabeth (by thine heavenly providence,) our Queene, vnder whome, intoying the free libertie of the true ſervice of thee, we reſt in a quiete eſtate both of bodie and minde. We humbly pray thy fauorable regarde, to behold with merciful eies, the ſame thy ſervant our ſoueraigne Ladie, and gouerneſſe. And ſo fructifie her hart with the graine of thine holy ſpirit, that ſhe alwayes inclined (by the working thereof) to the ſetting forth of thy worde, may walke according to the truth of the ſame, and

cerch

cerely, that we thy seruantes, & vnder  
the hir subiectes, seeing her godly ex=  
ample, may bee ashamed to fall from  
that due forme of honoring thy name,  
which for thy glozp, thzough thy grace  
by the rule of thy holy worde, is pre=  
scribed vnto vs. And vouchsafe to stir  
vp in her zeale of thy glozp and a desire  
to establish, whatsoener wanteth in  
this Church of England, for the in=  
crease of true and sincere Discipline.  
Banishe from her heart all ignorance,  
and print therein perfect wisdom, and  
knowledge of thine heauenly wil,  
give her an obedient minde, abounding  
with all humilitie towards thy diuine  
Majestie. Saue and defend her from  
the tyrannie of foraine power & an=  
thoritie, and from all such as professe  
not inwardly unfained zeale of thy  
Gospell. Giue her godly counsellors  
and such zealous and true hearted mi=  
nisters of thy will, that shee and we,  
according to the tructh of euery our  
seueral functions, may sincerely serue  
thee in this life, and in the ende for e=  
uer more raigne with thee in thine hea=  
uenly kingdome for Jesus Christes  
sake, our only redeemer, aduocate, and  
true Saniour, Amen.

O Lord increase our faith.

Ler

## A morning prayer for the Sabboth day.

*Let labour paſſe, let prayer bee,  
This day the chiefſt worke for thee,  
Thy ſelfe thy ſervant, Oxe and Aſſe,  
This day muſt let all labour paſſe.*



Sthe Lorde hath aſſigned  
vnto man fixe dayes of ſe-  
uen for his neceſſary tra-  
uaile: So hath he expreſſe-  
ly commanded the ſeauen

*Gen. 2.* to bee hallowed and kept, onely for the  
ſeruice of himſelfe, wherein (all buſineſſe  
ſet apart) we ſhoulde referre our ſelues  
to prayer, to the hearing or reading  
of the worde of the Lorde without any  
godly exerciſe at al: as gaming, gadding,  
*Pſ. 55. 6.* wanton paſtimes: behauing our ſelues  
ſoberly. And as Dauid did euery day,  
let vs eſpecially on this day inſtantly call  
vpon the name of the Lord, and he will  
heare vs. And with Eſay, let our ſoules  
with longing deſire in the night, ſeek  
*Eſay. 26* vnto the Lord, and in the morning ear-  
ly call vpon his name, ſo ſhall all our de-  
ſires pleaſe him, and all go well with vs.  
Hee hath reſerued this day for the ſer-  
uice of himſelfe onely, puniſhing ſuch

(cuſe

(euen with death) as breake the same,  
 as it appeareth in the booke of Nūbers,  
 by him who was at the commandement  
 of the Lord stoned to death, for gather- *Cap. 15.*  
 ing stickes on the Sabbath day. By vs it  
 is farre more prophaned. But blessed is  
 the man that keepeth the Sabbath day  
 vndefiled, seruing the Lorde in prayer *Can. 66.*  
 not in seeking his owne will, but the will  
 of the Lorde: and let vs indeauour to  
 sanctifie it, that it may be honoured, and  
 not abused, & dishonoured as it is, lest  
 God the Creator of it & vs, punish our  
 disobedience with his scourges, in his  
 ire, and giue vs in steede of plentie, want,  
 in steede of fishes, famine, and in steede of  
 preaching of his worde, suffer vs to bee  
 besotted with vaine traditions of men.  
 Let vs say, bee carefull to serue the  
 Lord with reuerence, and keep this day  
 holy, as he hath made it holy.

## The Prayer.

**O** almightie Father, most whole-  
 some protector and keeper, both of  
 the soules and bodies of the faithfull,  
 I yeeld thee humble & hartie thanks  
 for the defending and sauing mee thy  
 vnfull creature this night past, and all  
 the rest of my life hither vnto. from so-  
 uaine death, and from other perils and  
 dangers,



dangers, whereunto my ſly ſoule and weake bodie are ſubiect to fall. And therewith I am ſo beſet, that had I not bene preſerued by thee, it could not otherwiſe haue been, but my body had periſhed, and my ſillie ſoule been carried into werlaſting perdition.

But moſt ſweete Lord my ſtrong caſtle and defence, my ſhield and buckler, my ſure refuge and ſuccour, who haſt continuall regarde of the ſafetie of thy ſervants, that thou neuer ſuffered them to be overcome with any kind of euill, nor to fall into any kinde of danger, vouchſafe to forgive mee whatſoeuer I haue committed & done againſt thy diuine will, either ſleeping or waking, this night or at any time (ſecretly or openly) heretofore by reaſon of the corruption which remaineth in mee.

And vouchſafe that as I haue by thy protection paſſed this night, ſo I may inioye at thy mercifull handes whatſoeuer thy Fatherly prouidence ſhall thinke meete and conuenient, for mine owne, and for the reliefe of ſuch as thou haſt committed to my charge and gouernment this day and euer.

Eſtabliſh good Lord, thine holy ſpirit in me, and thereby ſo ſtrengthen me

that

that I may withstand all euill motions of the flesh and vngodly desires of the minde, and worldly vanities, that I may feruently, as I ought, continually both in the morning & at night and at noone day, yea, and at all times and in all places, truely serue thee, without hipocrisie, dissimulation, or malice. And for thy mercies sake keepe me, this day, & all the rest of my transitorye life, from sodaine & vnproviden death: keepe my tongue and lips, that I speake or vtter nothing, which may bee either vncomely to be spoken, or whereof may redound hurt or hindrance to my self or others, that I may endeavour as much as in me lies, to speake and vtter those things, which may be to the setting forth of thy glorie, maintenance of peace & concord, & to the reducing of such into the right way, as wander and goe astray. As for slaundering, lying, backbiting, false witnesse bearing, enuy, and such like, good Lord take vtterly from me. And keepe my heart & mind from the most damnable sinne of murmuring against thee, & from despaire, that in all aduersities, tribulations, & troubles, I may alwaies beare a patient, contented, faithfull, and a thankfull

C

minde,

minde, with full perswasion, that how  
 so euer it goe with mee, if thou suffer  
 mine aduersaries beeing maliciously  
 bent against mee, to reuile mee, perse-  
 cute mee, to molest oz hurt mee, oz if  
 thou permitte my substance by any  
 casuall meane to bee diminished, oz  
 if I sustayne losse of friends, sick-  
 nes of bodie, oz hurt of my limmes,  
 it proceedeth not but by thy diuine  
 prouidence, yea, onely of thy meere  
 loue and fatherly care, which thou  
 hast of mine amendement: for nothing  
 happeneth to those whome thou lo-  
 uest (breede it within their weake  
 myndes neuer so great grieve, oz fall  
 it out neuer so contrarie to their de-  
 sires) but it bringeth with it some se-  
 crete working of their good. Where-  
 fore in the name of thy Sonne Iesus  
 Christ, I most humbly beseech thee,  
 that thou wilt vouchsafe to settle in  
 mine heart such perfection of patience,  
 as whatsoeuer either this day oz here-  
 after shall happen oz befall vnto mee,  
 I may accept it as a most wholesome  
 medicine for my so deadly disease of  
 securitie, and so in hope of thy louing  
 kindnesse and mercie, goe forward this  
 day and all my life in perfect loue, un-  
 feined zeale, and continuall obediencie

to thy will, in hearing thy worde attentively, in reading the same diligently, in following it effectually, and in praying vnto thee zealously & faithfully, embracing al goodnes willingly and auoiding all euill warily, that so spending this day, I may the better proceed to the execution of my calling this weeke following, to the reliefe of my necessitie, and furtherance of my neighbours. That continuing vnto the ende I may receyue the reward of thy celestial kingdome, which thy son Iesus Christ hath purchased with his blood, O al true beleeuers in thee: In numbre of whome, (sweete Lorde) for the merits of him thy sonne, make mee that I with them, and they with mee, may continually sing laude and praise vnto the Trinitie eternally, which grant for thy sonne Iesus Christ sake,  
Amen.

O Lord increase our faith.

## Another short morning

prayer for the Saboth day.

**A**ll possible thanks I render vnto thee, most louing and mercifull father, that it hath pleased thee to bee my carefull watchman this night, pre-



seruing me from many euils, vouch-  
sasing sleepe vnto mine eies, to the  
unspeakeable comfort of my soule,

Let likewise please thee, I hum-  
bly beseech thee, to giue me grace ac-  
cording to thine heauenly will, & ex-  
presse commandement (as at all times  
so this day especially,) to imploy my  
selfe to the seruice of thee, in all god-  
lines and purenes of life, leauing all  
bodily labours and exercise, as the  
Sanctitie which thou in the begin-  
ning gatest vnto the seventh day,  
when thou haddest finished all thy  
worke, doth iustly deserue. Amen.

### The Praier.

**O** Lord heare my praiers, and let  
my cry come vnto thee, Oh Lord  
forsake me not in the time of my need.  
In my tribulation, haue regard vnto  
me a wretched creature, a worme and  
no man, and outcast of the people, a  
captiue, and such a one, as haue none  
other refuge, no other aide, no other  
helpe, no other shielde to defende my  
daungerous estate, but thou my  
God in the merites of thy Christ my  
Jesus and Sauour, for whose sake  
(Oh deere Father) looke in fauour  
vpon

vpon me : for in his name I come  
vnto thee, in his name I appeale vn-  
to thee, & relie onely vpon thy meere  
mercie in him to be comforted. For  
thou (O God) art most mighty, and  
therefore able to do all things : thou  
art mercifull, & therefore most mind-  
full of the afflicted, thou art nere at  
hand, and therefore alwaies readie to  
helpe the poore, to defende the distres-  
sed, to strengthen the weake, to lift  
them vp that fall, & to succour those  
that are at the point to perish. Listen  
therefore deare father, listen vnto me,  
and heare me, and refuse not my hum-  
ble complant, although I be a sin-  
ner, and haue deserued no fauour at  
thy hands, haue mercy vpon me, oh  
God, haue mercy vpon me. And al-  
though trouble and daunger appeare  
on all sides, although there be no  
helpe likely to come vnto me, to ease  
me, yet be pleased, deare Father, to  
shewe thy louing countenance to-  
wardes mee, for it is it that maketh  
glad the sorrowfull heart, that reioy-  
ceth the afflicted soule, and that re-  
ueneth with inwarde comfort, the  
minde of those that are outwardlie  
laden with great and manifold mis-  
eries. Oh deare God, heare my re-

quest, consider my cause which before  
I speake thou knowest, before I aske,  
thou considerest, and seest the perils  
wherein I stand, before I crie, and the  
meanes whereby I may be deliuered,  
thou knowest. Oh Lord, extende thy  
aide, and make me free: heare my voice,  
with which I cry vnto thee. Haue  
mercy vpon me, and comfort me a poore  
wretch, a distressed and wilfull soule,  
vnto thee oh Lord, vnto thee I make  
my mone, to thee. to thee I referre my  
case, yea in the name of him, in whose  
name thou hast promised to heare whē  
we call, to graunt when wee aske and  
to send comfort, when wee seeke it of  
thee. But alas I am weake and feeble,  
I am wicked, and my dulnesse wil not  
suffer me with constancie to perseuere  
in such ardent zeale of the heart, as thy  
worde prescribeth, and thy goodnesse  
requireth. Such and so manie are the  
frailties of my nature, that many fan-  
tasies and wicked imaginations pos-  
sesse my better part, when both tongue  
heart, and soule shoulde bend all their  
powers to the seruice of thee onely. I  
earnestly endeuour to perseuer in the  
true and obedient affection, which thou  
requirest and whereunto my ductie  
bindeth me. But alas, I cannot con-

tinue,

tinue, I fall manie times when I thinke to stande fast, and I faynt in my greatest deuotion, I doe that I should not do, & do not what I ought and would do, such is the weakenesse that is in me.

Oh Lord strengthen me, who humbly appeale vnto thy mercie, that seest my frayltie, and my pronenesse to idle imaginations, euen in the time of prayers, when my minde should bee onelie fixed on thee: yet accept my willingness (good Father) and cal to mind the loue thou bearest to Christ thy sonne, for whose deserts thou hast promised to account euen our imperfections perfect: and our prayers (though accompanied with manifest weakenesse) so sweete through his mediation, that thou wilt send vs thy mercies to comfort vs. Let it therefore please thee, (good Lord) in him to heare mee, and according to the multitude of thy mercies in him to looke vpon me, to harden me, and to releue mee: and to bring my soule out of distress.

Goe not I beseech thee far from me for I am poore and helpelesse, leaue mee not destitute of thy helpe, though I be weake and slow to come vnto thee. Oh deere Father, I crie often vnto thee, &



yet thou seemest to cast thy face from me: leauing me (as it were) vnto my selfe. But I pray thee come vnto me, come vnto me, and let thy holy spirit make his abode within the chamber of my heart: let the very bowels thereof triumph & reioice in thee: so shall the corruption of my nature be more and more subdued, and my idle & untamed affections be banished from my heart: and I shall then more duely serue thee, and thou shalt at all times hereafter, as thou hast heretofore in my greatest troubles comfort me, and in my heuicest temptations ease me, and worke my deliuerance out of all afflictions.

Oh that my words might be pleasant in thine cares (deare Father) oh that thy loue might renewe it selfe againe towards me. Oh deare father, that it might please thee to cause the thoughts of my heart, and the continuall meditations thereof, to be truly settled in zeale of thee, and that all that I speake, thinke, or doe, might be such as thou allowest: so shoulde my heart onely seeke thee, which now desireth vaine things: my soule should cleaue vnto thee, which nowe most vnconstantly wauereth and gaddeth from

from thee. Oh deare God and louing  
 Father, great is thy mercy, turne  
 therefore thy louing countenance, to  
 a wretch that thou hast made, and cast  
 me not off in displeasure. Thou hast  
 heretofore holpen those that haue  
 come vnto thee, thou hast relieved  
 them, thou hast most graciously deli-  
 uered them from many troubles: yea,  
 thou hast heretofore beene most help-  
 full vnto mee, thou hast not seene mee  
 for ever want thy aide, but hast rea-  
 ched forth vnto me the things which  
 in wisdom thou sawest needefull for  
 me, and that (deare father) though I  
 did not at any time, neither can I for  
 ever deserue the least of thy blessings.  
 But onely I humbly pray vnto thee,  
 I craue thee to helpe me in thy good  
 time, else shall I perish. For man of-  
 ten promiseth, and cannot performe:  
 but thou promisest, and shewest thy  
 selfe both able and ready to performe  
 the thinges which are most to our  
 comfort. Helpe, helpe, therefore good  
 Lord, for vaine is the helpe of man.

Oh Lord God of hosts, if thou wilt  
 thou canst helpe me, if thou wilt thou  
 canst releue me, if thou wilt thou  
 canst turne all thinges for me to the  
 best, though I haue deserved the

wozt: If thou wilt, thou mayſt worke my comfortable paſſage throughout this bayle of miſerie, though not to the outward comfort of fleſh and bloude, yet to the inward ioy of the heart and ſoule, thou canſt in greateſt affliction ſhew fauor, and in greateſt temptations giue a way to wade through, without offending thee, and to turne all to the increaſe of true faith, and perfect patience.

We therefore contented and pleaſed (oh Lord) to do for me what thou ſeeſt moſt meete and expedient: for Lord my wiſedome is fooliſhneſſe, my owne deuices are meereſly againſt my ſelfe: but what thou workeſt ſhall come to goodly and comfortable iſſue and effect.

Arise by therefore (deere father) arise by in time, and ſhew thy ſelfe a defence and helper of mee thy poore ſeruant, that mine enemies and ſuch as haue not thee before their eyes may not preuaile againſt me, but eyther be conuerted or confounded: and that ſuch as haue iuſt cauſe to trouble mee, be not rigorous towardes mee, but may haue patience with me.

Let ſaluation and health come vnto mee from thee: let mercy, peace, & truth be alwaies knit together in mee, and  
let

Let the loue of thee banish all other loue  
which is not of thee.

So shall my doings please thee, and  
thy graces comfort me: my prayers as-  
cend vnto thee, and thy blessings flowe  
downe plentifully vpon me.

O Lord euen the verie roote of my  
heart reioyceth to thinke of thy louing  
kindenes: my soule danceth within me  
to thinke that it hath found so comfort-  
able a way to the fountaine of her sa-  
uing health: yea, all the members of  
my bodie are glad, at the consideration  
of the benefite of thine assured fauor in  
Christ thy sonne towards me.

But loe Lord, the consideration of  
my owne rebellion against thee, giueth  
iust cause of howling and weeping.  
And therefore (deere Father) in the  
name of Iesus Christ thy son, I cast  
the whole burthē of my troubles, both  
outwardlie of my worldly estate, and  
inwardly of my poore soule vpon thee,  
beseeching thee to assist mee, and to ease  
me, to holde me vp, and to send me such  
comfort of my estate, be it high or low  
as may best please thee, whether it bee  
(good Father) to lay it more and more  
heauie, in respect of the outward crosse  
or to make it more light and tollerable  
to my weake flesh, in respect of some  
out-



outward comfort.

Let me not be doubtfull, but assured of thy fauour in all things, in weale & woe, humbly beseeching thee to consider my estate, best known vnto thy selfe. What I am thou knowest, howe & in what case I stand, thou considerest. Deale therefore in mercie with me, in all things according to thy promises in Christ Iesus thy sonne, in whom thou sayest thou art well pleased.

We pacified with all thy seruants (oh Lord) and looke fauourably vpon vs, and as thou art full of goodnes, yea as thou art all goodnes it selfe, let vs not glorie in any thing, but onely in this, that we know thee, and that thou of thy goodnes regardest vs. And giue vs grace (oh Lord) with vnfained lips to sing forth thy praise, and that our hearts may continually studie thy righteousnesse, and in the truth of thy worde, to exercise our selues day and night, for euer and euer, Amen.

Let thy mercie and louing affection, (deere Father) be our continuall comfort. Let thy holy hande be our aide, and thy grace our protection: thy holy worde our direction, and thy blessings spirituall and worldly, our reliefe and safetie

safetie for euermore in thy trueth, Amen.

O Lord increase our Faith.

## A godlie motion to the three prayers following.



There can bee nothing to the sicke man more sweete and acceptable, than that which hee in his owne conceite thinketh sweet: so to the mā that groaneth vnder the burthen of a sinfull conscience, or an harde estate in this worlde, there can bee nothing more sweete or delightsome than that which maie ease the inward mind (which is for the most part troubled with sorrowe for the same.) It is therefore expedient in naturall reason: that for the bodie the thing bee prouided, which may agree not onely with the taste, but with the health of the bodie of the sicke man. But farre more expedient it is, that some meanes be carefully sought, wherby the disease of the troubled minde, whether it bee in respecte of sinne, remaining in all, or in respect of a miserable estate in  
this

this life, not equally common to all. For the minde ouercarried with doubt eyther of being forgiuen in respect of sin, or of being relieued in respect of a lowe estate, without some sweete comfort carrieth the soule to desolation, and layeth (as it were) before the eyes of the naturall man nothing but humaine deuises, and pollicies of reason, to intangle the poore soule with the nette of vtter despair, or dangerous presumption, which both are euill. So a staide confidence in the merites of Christ in true reformation of life, banisheth all feare of death & hell, in respect of sinne, and resting trulie vppon the prouidence of God to receyue in his good time things requisite for our bodies, expelleth all feare of perishing, in respect of a lowe and miserable estate in this life. Without sinne no man lyueth, and therefore a necessarie medicine is prayer, for the perswasion of all. Without worldlie troubles fewe can liue, or at least in great daunger of many casualties, & the most secure cannot say I will be safe one houre. Nay hee must confesse his estate miserable, the beginning miserable, in wayling, crying & howling, the middle miserable, in triuaille, labour, checkes, enemies, and many euils, the end miserable, in diseases.

in sicknes, in weakenes, disdained of al,  
& cast off at last as dust of the earth, and  
doong of the fielde: and the fattest, the  
fayrest, the finest, the wisest, the wanton-  
nest, & worldliest meate for the wormes.  
Let no man then glorie of a rich, or bee  
dismaide of a poore estate, but acknow-  
ledge that the rich as well as the poore,  
the king as well as the begger, the high-  
est as wel as the lowest, al and euery one  
hath neede of this medicine of praier, to  
be either deliuered from a miserable e-  
state present, or from casuall calamities:  
so common to all, if not at one time, yet  
at another. The sunne riseth shineing, it  
setteth shouring, there is no estate per-  
manent, but hath in it variance in pro-  
ceeding, and alteration at the ende. But  
these counsels are tedious to them that  
trust to their treasure: these perswasions  
are but peeuish to such as passe in plea-  
sure, the poore man perhaps heare the,  
the zealous will assuredly learne them,  
& the godly will carefully performe the,  
not onely in respect of miserie and for  
the bettering of a low estate in this life,  
but in respect of sin, the originall ground  
of all our miseries, the beame whereof  
being taken away, wee shall see clearly,  
that to a wise man riches is not more  
sweete nor poruertie more sower, world-  
lie



lie preferment not more, to, bee desired,  
nor a low estate more to be condemned,  
prosperitie more to be wished, or aduer-  
sitie more to bee disdayned than maye  
giue such a taste to the sicke soule, as  
maie in a cleare conscience say, and in  
actions performe, that, it hauing no-  
thing, possesseth all things, being poore,  
is, yet rich, &c. And to this end hath the  
bountifull giuer of all good giftes allot-  
ted vnto euerie man his portion great  
or small, his estate high or lowe, his cal-  
ling glorious or base, according vnto  
his good pleasure, that according to the  
vse or abuse of his good creatures, and  
according to the minds and demeanors  
of men, he may giue in the end eternal-  
ly, sweet or sower, glorie or shame, life  
or death. And therefore that all our e-  
states may be to the glorie of him, & our  
comfort, be it heere in this life, high or  
lowe, let vs with contented mindes first  
secke to remooue the cause of all euils,  
the heauie burthen of sinne, and that in  
the mercie of Christ, for whose sakes hee  
will then giue vs that which in this life  
shall bee for his name glorious, and for  
our soules profitable, namely, for sinne,  
true repentance, for riches, due thank-  
fulnes, and in the most miserable estate  
perfect patience, Which God graunt.

A verie godly and necessarie praier, deuided into three parts, whereof the first contayneth a deuout and zealous petition for the forgiuenes of sinnes, and ease in aduersitie.



**H**eauenly Father, which art most glorious, mightie and holie, I humbly submit my self vnto thee, prostrate vpon the knees of my heart, as not wortheie to lift vp mine eyes vnto the throne of mercie, much lesse wortheie of mercie, yea such (oh celestiaall Father) is the corruption of my nature, the frowardnes of my hart, and the readines thereof to offend thee, that I am forced in a guiltie conscience to crie out and say, O Lord rebuke mee not in thine anger, nor chastise mee according to the measure of the wickednes which is in mee.

Oh deere Father, necessarie it is that thou correct me for my faults, but yet in mercie, for that is my instruction, not in iustice, for that were my condemnation.

Thou

**T**hou O Lord haſt made mee and framed me in my mothers womb, yet was I conceived and bozne in Anne, and ſo moſt wretched.

The whole race and of-ſpring of Adam (of whome I am bozne according to the fleſh) is corrupt, there is none that doth good, no not one.

There is none that walketh heere on earth, but carieth about him a heauie burthen of ſinfull fleſh, which ſo preſſeth him downe, that he groueleth on the puddle of many noyſome deſires.

Seeing then (good Father) that fleſh and bloode cannot carrie in it ſelfe perfect ſanctitie, ſo long as it abideth heere beſowe, but is diuers wayes polluted with vncleanneſſe, howe can I poore ſinfull wretch, but crie out and confeſſe that I haue ſinned?

The moſt iuſt haue bene and are at the feeling of their weakenefſe iuſtly conſtrayned to ſay, that the thinges which they ſhould doe, they doe not, and contrariwiſe, that which they ſhould not doe, they doe. Seeing then (oh deere Father) that weakenefſe reigneth in all fleſh, conſider in mercie that I am but fleſh, & therefore weak and prone to fall, and to abuſe thy grace

graces and blessinges many wayes be-  
stowed vpon mee.

Oh deere Father great is thy mer-  
cie, looke not theretofore strictlie what is  
done amisse in mee, but pardon mee,  
and saie vnto mee as thou saydest vnto  
Paule, My grace is sufficient for thee.  
This oh Lord is my hope, let mee not  
be sent emptie away.

Oh that it might please thee to turn  
thy eyes of mercie, not of anger to-  
wards me, and to extend thy grace to  
my true and vnfayned reformation, I  
hope it (oh deere Father) though I  
haue not deserued it.

The example of thy free pardon ba-  
nished despayze. Paul, Peter, Dauid and  
Marie Magdalen, and other offenders,  
haue freely receyued comfort, where  
they deserued punishment. And there-  
fore (oh Lord) forget not now the hum-  
ble state of a sinner, approaching vnto  
thy throne in the name of him, for  
whose sake they were pardoned, name-  
ly, in the merites of Iesus Christ thy  
deere sonne, in whome as thou art wel  
pleased, be pleased likewise to pardon  
mee.

I stand not (oh deere Father) to  
excuse or iustifie my selfe, pleadinge  
not guiltie, so should I be rightly con-  
demned



demned.

So I doe not onely with ſilence, but euen with my lips from the heart crie out againſt my ſelfe, guiltie, Lord, guiltie.

What is there then to bee of iuſtice expected (moſt louing Father) but the dreadfull ſentence of condemnation: But thy mercie is greater, and thereunto I doe appeale.

O death then where is the ſting? hell where is the victorie? the ſting of death is ſinne: But bleſſed be thy ſon Chriſt Ieſus, who hath overcome both it and hell, and adopted vs into thy fauour againe to inherite eternall life by the ſhedding of his bloud.

O deere Father, comfortable and ſweete is the due conſideration of our ſafetie in Chriſt: yea, moſt precious is the peace which the true contemplation of his ſauing health worketh in the faithfull man: For by him we are forgiven, by him deere Father wee come vnto thee, and by him we obtaine of thy free mercie what is moſt neceſſarie in this life, by him wee liue here and in him ſhall we liue for euermore: be it ſo deere Father.

O great is the comfort which is by him miniſtred vnto vs, hee beeing onely

haily righteous, wee meere ly swicked.

O good Father, forgive therefore for his sake that I have done amisse, lay not my sinnes secreete or manifeste to my charge. But as thou hast promised, shew mercy for thy sonnes sake, and leaue me not (deere father) vnto my owne will and corrupt desires: but hidle mine affections, and restrayne them with the raines of thy grace, conduct mee in thy wayes, and keepe mee vnder the shadowe of thy wings, that I may doe those things which may be pleasing to thee, and shun the things which may offend thee.

O heauenly Father thy creature I am, thou madest mee and hast mightily preserved mee vnto this day, and notwithstanding most gracious God my rebellion and impious behauiour towards thee, hast raised me from sucking of my mothers breasts, vnto my present estate, best known vnto thy selfe.

Yea, deere Father, what I haue done thou knowest: how and in what case I stand prosperous, or aduerse, thou seest, and the rest of my pilgrimage dayes, what and howe manie they shall be, thou considerest, from me concluded.

I wretch cannot call agayne the  
 dayes of my race past, wherein I haue  
 mispent much acceptable time, yee-  
 ding my soule to the wayes of wilful  
 and vntamed youth. And now deere  
 father, intending to redeeme the time  
 lost, and to frame mine affections to re-  
 formation, I find in my self not onely  
 vnablenes, but cleane contrarie desires  
 which not onely neglecte thy graces  
 but also procure daily and accustomed  
 allurements to sinne.

And to the ende ) oh Lord ) that  
 I woulde finde some meanes of remedie  
 of this maladie, I haue rashlie wishe  
 (as it were) a stay of the day present  
 wherein I might assure mee of some  
 continuance of my being in this world  
 that befoze I depart I might win thy  
 fauour in refozming mine affections.

But alas wretch that I am, farre  
 it is from my power to restrayne time  
 which passeth, and I with it, and I  
 see that if it were graunted, that time  
 for a time might yelde vnto my sinne  
 and giue me leaue to liue a season con-  
 taine, such is the bitternesse of sinfull  
 affections, that it so destempereth all  
 and euerie godly motion, that the more  
 secure, the more sinnefull I feeble  
 selfe to bee.

And therefore vnsearcheable was  
 thy good pleasure in mercie to conceale  
 from the knowledge of mortall men  
 the day of their departure hence, that  
 the vncertayntie thereof might subdue  
 the euils with the feare of death, which  
 dangerous securitie permitteth little  
 to be considered.

O (deere Father) great is the be-  
 nefite of corruption to euery man, and  
 most dangerous a secure and pleasing  
 estate in this life, and that most mercie  
 full God, I acknowledge because  
 thou boughsafest mee a calling, accom-  
 panied with afflictions, namely, with  
 many crosses and calamities, perilles  
 and dangers, so sodaine death, sickness,  
 casualties, enemies, hunger, thirst,  
 launders, pouertie, and want of ne-  
 cessarie things, which in this life often  
 coue vs to seeke thee.

These things (oh Lord) I feele in  
 my passage through this peruerse  
 iourney, in this wickednesse of cares,  
 wherein I walke, and (senseles as  
 I am) not considering the benefite of  
 worldly troubles seeme displeased, and  
 discontent with that estate which  
 thou deere father of mercy affordest me.  
 It is painful and hard, poore, and igno-  
 minious, and therefore doth fleshly af-  
 fections



fections grudge thereat, worldly respects repine thereat, & worldly men disdaine me, shal I therefore indeneure to adde by my owne proper meanes reliefe to my distressed estate?

O my deere father, far bee it from mee, but grant that euen in heart willingly I may submit my selfe and all mine indeneurs, vnto thy gracious direction, to thy mercifull prouidence and prouident care which thou hast of all thy seruantes, so shal my vocation be guided by thee yeeelde sufficient fruit and increase, to the comfortable reliefe of me and mine.

In vaine were it to frame my swits to despoile my handes, and to addresse my heart, to worke my better estate according to the course of worldly policie and wisdom, which is foolishness before thee, for so should I thewe my selfe doubtfull of thy mercies, careless of thy comfort, and obstinate agaynst thy good pleasure. But blesse thou my swits, frame my handes, and all the members of my bodie to do that which may tende to the discharge of my dutie to thee, and then I knowe all good things shall be ministred vnto mee, be it so good father.

*The second part.*

A godlie petition tending to  
worldly reliefe.



**O** mercifull God and  
deere father, forasmuch  
as thou hast comman-  
ded vs first to seeke the  
kingdome of heauen &  
the rightcousnes therof

and al worldly things necessary shall  
be ministred vnto vs, vouchsafe to ex-  
pel out of my hart all desires of world-  
ly prosperitie, repugnant against thy  
will, and so direct both my mind & my  
inward affections, as also my body &  
external actions, that I may inward-  
ly rightly conceiue, & outwardly du-  
ly execute those thinges which I am  
in dutie to thee, and loue to my chri-  
stian brethren bound to perform. And  
vouchsafe (good Lord) such prospe-  
rous and gracions successe vnto my  
labours, that my estate may be such (if  
it please thee) as I may be able there-  
by to wade and passe through this  
hard and miserable worlde, rather ay-  
ding, assistant, and comfortable to the  
poore and helpelesse, than chargeable &  
burdensome vnto the rich. And that

D

I

I may bee able and willing to fulfill the rule prescribed by thy son Christ Iesus, to pay all men, and to owe nothing vnto any but good will. So deere father thou shalt vnburthen me of a heauy charge.

And although ( oh Lord ) I presently see no meane to helpe, no shewe of reliefe, nor meane to performe that I would, yet deere Father, seeing for our comfort it is commaunded vs. To aske and we shall receiue, to seeke and we shall finde, to knocke and thou wilt open. And againe, thy sonne further to assure vs of thy fatherly care of vs, in this wise encourageth vs to come vnto thee in al our necessities, saying: Whatsoeuer ye aske the Father in my name shall be giuen you, yea, in a tyme conuenient, yea, when it shall be most to our true comfort and reliefe. Oh deere Father, to aske then in my own name as a person woorthy to receiue what I want, I dare not: to seeke as of my selfe able to finde, I cannot: and to knocke as a guest woorthy of my selfe to be entertained, I shall be shut out. So that happie am I that haue such assurance of my request to be granted, of things necessarie to be found and to be intertained into thy fauour, in the  
name

name of him, for whose sake neuer any asking in faith departed emptye, none seeking comforte and founde it not, nor knocking for thy grace, and entred not into the assured harbour of thy defence.

How then should I rest doubtfull of thy mercies (oh Lord) & in Christ Iesus name to obtaine pardon for my sinnes, craving it in his name. And for my worldly comfort & reliefe, though I see no meanes in fleshlie reason, to ease me of the importable burthen of an harde and miserable estate (which yet is better than I deserue). I consider (oh Lord) that infinite are the meanes which thou vbest to relieue those that in thy sonnes name aske it of thee, yea, beyond humaine expectation thou workest for thy seruantes. Thou increasedst the oyle and meale of Helias hostesse, most miraculously, thou feddest him past hope in the wilderness, thou broughtest water out of the harde rocke for people to drinke, & rainedst down Manna for them to eat, yea, thou feddest a huge companie of people with a smal outward shew of bread. And shoulde I not assure my selfe deere Father, that although I haue deserved to perish in want, thou



Wilt relieue mee with ſufficiencie, though I deſerue pouerty, thou canſt ſende plenty: for thine is the whole world and al that therein is, thou diſpoſeſt thy creatures to man as thou wilt, thy good and fatherly care of thy children is alwaies great, & thy power infinite. But good Father, I craue not abundance, onely that I may be able to diſcharge the duety of my calling to thy glorie, my ſoules health, & the benefit of thoſe that be of the houſhold of faith: giue me therefore neither pouerty nor riches, but a neceſſary and competent lining, and aboue all, wiſedome to execute the ſame.

Oh Lord, I do moſt humbly depend, vpon thy prouidence in all thinges grant therefore that neither pouertie, nor riches, proſperitie, or aduerſitie remove me from thee, either to preſume or to diſmay, conſidering that thou tenderſt reliefe to euerie living creature, and the moſt preſumptuous doe often want: The Lyons roare, and yet want their foode, and the moſt ſtriple are ſatiſfied, ſeeking reliefe of thee. Make mee therefore humble, and in all reuerence to ſeeke at thy handes what of my ſelfe I cannot obtayne.

Although in thy wisdom euen of  
mercie, thou sometimes triest with ad-  
uersitie and want, for patience sake, e-  
uen the most godly ones whome thou  
deerely louest, yet so that thou leauest  
not them destitute in their greatest  
need: Such is thine vnsearcheable  
wisdom, that thou workest for the  
best, when natural reason taketh it as  
the worst: let me therefore in al things  
and at all times rest vpon thee with  
and vndoubted hope.

Wherefore deere Father, in all hu-  
militie I referre me wholly to thy di-  
uine care and prouidence, beseeching  
thee in the name of him thy son Christ  
Iesus, and for his sake, that it may  
please thee to bee mindful of me a poore  
wretched creature, who rightly de-  
serue nothing but punishment for my  
manifold iniquities, yet in his name  
I humbly presume to aske those  
things which thou knowest necessarie  
and expedient, for the reliefe and com-  
fort of mee poore wretch, my wife, my  
children and familie: thou oh deere fa-  
ther, hast thus promised, vouchsafe e-  
uen so to performe it.

Oh Lord thou seest and best know-  
est in what state I presently stande,  
and that I am diuerse wayes indan-

gered & cannot consider it. Yet is it in thy power ( good Lord ) to prevent whatsoeuer euill imminent. And so to aide me, so to assist me, & to worke for me, & notwithstanding in worlde-ly imagination I bee like to fall into bitter mislike and condemnation of the worlde, yea, into meere miserie, which my enemies greedily gape for, I may by thy most gracious means be so deliuered, preserued and releeued, that what I cannot in respect of my lowe estate nowe presentlie performe, as I ought and would, and as is expected of manie, I may in thy good time to the discharge of my duety to thee and them, to my comfort bring to passe, without worlde-ly compulsion nowe threathned. Bring these things to passe ( deere Father ) according to thy good pleasure, & in the meane time bouchsafe to mitigate the rigour of their hearts that seeke violence against me. Make me patient oh Lord and vncainedly thankfull: increase my faith, and fauour my case, consider my distresse, and giue me comfort, afforde me thy wisdom to gouerne my desires according to thy will. And forasmuch as it hath pleased thee to lay & yoke of wedlocke vpon me, which natural-

It is accompanied with many cares,  
 bouchsafe (oh Lord) to make it com=  
 fortable vnto me, and graunt that my  
 wife may shew her selfe a sweete and  
 ioyfull companion vnto me. Furnish  
 her (oh Lord) with perfect wisdome  
 in thee, endue her with the knowledg  
 of thy trueth, bouchsafe her godlie and  
 decent qualities, giue her patience and  
 thankfulness in all thinges, and giue  
 vs grace each to loue other, and be in  
 loue and charitie with all men. And  
 grant vs a godly care of the vertuous  
 and godly education of our children &  
 family, and induc them (good Lord)  
 with such inward towardnes to fol=  
 low thy will, that they may grow by  
 daily, and increase continually in thy  
 faith feare, and loue, & the true know=  
 ledge of thy worde, and will, and a=  
 blensse to vs and them, to folloew the  
 trueth thereof vnto the ende.

*The third part*

For the estate of the whole  
 Church.



**D**eere Father bouchsafe to  
 blesse and preserue all those  
 for whome thou wouldest



we shoulde pray, namely our Queene and gouernesse, defende her with thy hande from the bloudie desires of her and thy enemies, giue her a stayde confidence in thy defence, and ioyfull dayes to Reigne ouer vs, graunt vnto her a zealous care of the furtheraunce of the worde in true discipline.

Endue her Counsaile (Oh Lord) with thy grace, direct them in their deuises, by thy holy spirit, that as thy worde prescribeth, they may mayntain, by godly pollicy, the safety of her our Soueraigne thy seruauit Elizabeth, that they maie truely seeke the preservation of true religion, the advancement of thy glorie, the quiete of the Church and common weale of Israel. Frame their hearts (oh Lord) to execute iustice without respect of persons, to giue to euery man by the sword of their authoritie that which is truely due, giue them will and ablenes to finde out & cut off the secrete and open enemies of thy religion.

Oh Lord rise vp in the behalfe of thy seruantes, that are any where afflicted or endangered for the testimonie of their truely affected consciences, Defend them oh mercifull God from  
the

*O enriched sinner that of a m. who shall*

the handes of the wicked men, aduersaries to the crosse of Christ.

Instruct all those that haue the charge of thy sheepe, aide them with thy grace, and giue them both knowledge and will, and boldnesse to teach the trueth by worde, exhortation and doctrine, as also in life, conuersation, and all externall behauiours.

Blesse and keepe all thy children (oh Lord) wheresoeuer they remayne, and of what estate, condition, calling, or ministerie so euer they be of, and grant amongst thy children such a mutuall consent in true religion, that in these hard and dangerous dayes, one may shewe himselfe helpful to another, as thou hast commanded: graunt reformation to sinners. Wee patient oh Lord, and pleased with vs in Christ thy sonne, and lay not the punishment & plagues vpon this lande, which for the iniquities thereof it hath deserued. But call vs home vnto thee in heartie repentance, as thou diddest those of Niniue: and make vs all partakers of thy blessings, which are tending to godlines of life, and banish from our hearts the vngodly cares of this world, that when thy Sonne Christ Iesus shall come agayne, wee may with ioy

meete him in the cloudes, and from  
thence forth accompanie him in his  
heauenly kingdome in ioy, for euer:  
more, Amen.

O Lord increase our faith.

O our father which art in heauen,  
hallowed be thy name. Thy kingdome  
come. Thy will be done in earth as it is  
in heauen. Giue vs this daie our daillie  
bread. And forgiue vs our trespassses, as  
we forgiue them that trespassse against  
vs. And lead vs not into temptation, but  
deliuer vs from euill. Amen

O Lord let thy mightie and mer-  
cifull hand bee still our defence & com-  
fort, thy mercies & thy louing kind-  
nes in the merites of thy sonne Christ  
Iesus be our saluation, thy sacred  
worde our direction and guide for e-  
uer. Thy grace and holie spirite our  
continuell consolation, and thy lo-  
uing promises in Christ thy sonne  
our comfort heere in this worlde, and  
in the end his merites our reward in  
heauen. Bee it euen so good Lorde,  
Amen.

Turne not thy face oh Lorde from vs in the miserable time, but rather giue care vnto our prayers, and answere vs when we call vpon thee.

O Lord increase our faith, and continue it euermore seruent in vs towards thee.

### A confession of sinnes.

*Confesse thy sinnes to God on hie,  
Who pardons sinners vwhen they cry:  
Bevr aie thy faultes to him in time,  
Who shall in Christ forgieue thy cryme.*



Orasmuch as al mé by nature are sinners & none (Christ excepted) euer liued without manifold offences: Let vs with Dauid con-

fesse that we haue sinned, that wee haue dealt wickedlie in transgressing the law of the Lorde. For who so hideth his sinnes, shall not prosper, but hee that confesseth them, and forsaketh them, shall finde mercie: as for example. When Adam had broken the commandement of the Lorde, he excused his fault, and was accursed: But Dauid confessing his wickednesse, founde fa-

uour



uour. The lost sonne after long going astray, at last returned confessing his fault, and obtained pardon.

Iohn Baptist when he first preached the Gospell, baptized none but such as confessed their sinnes: wherefore let vs faithfully & continually vpon our knees acknowledge our sins, and prepare our selues to vnfeined repentance, and vndoubtedly we shall obtain mercie at the hands of the Lord, who (if we acknowledge our sinnes) is faithfull to forgiue them, according to his promise. Wherefore let vs acknowledge our sinnes vnto the Lorde, and not hide our iniquities from him. Let vs confesse against our selues, and he will forgiue all our sinnes. For who so saith he is not a sinner, hee is a lier, and there is no truth in him.

### The Prayer.

**O** omnipotent Father and euerglouing God, from whose wisdom and knowledge no secretes are or may bee hidden, but doest consider and playnely behold the wordes, the wordes, and thoughtes of all creatures. I a most wretched sinner humbly beseech thee of thine infinite mercie, to haue compassion vpon my sins,  
which

which are so great and greivous, so  
 many, and they so vile and loathsome  
 to thine heauenly eyes, that thou canst  
 not abide to turne thy pure eyes or lo-  
 uing countenance towards mee. O  
 Lorde I doe confesse, that my concep-  
 tion, my birth, yea and all my life hath  
 beene in sinne, our Fathers and Mo-  
 thers were sinfull, euen from the stock  
 of our great grandfather Adā, whose  
 blindnes should haue beene our light,  
 and whose light was turned to our  
 blindnesse and darknes, by the deccit-  
 full and most vile allurings of that e-  
 nemie of ours, the wilie & most subtle  
 serpent sathan, by whose intisements  
 our forefathers (being cloathed with  
 innocencie and simplicity in most pure  
 and vnspeakeable happines) was mo-  
 ued to the desire of the knowledge of  
 that that thou wouldest hee shoulde  
 haue been ignozant of, and which thou  
 hadst vtterly forbidden him. By brea-  
 king of which thy commaundement,  
 he with Eue, (whome thou hadst or-  
 dained of his owne flesh to be his com-  
 panion and comfert) were with thine  
 Angell (according to thy determinate  
 will) driuen out of Paradise, a place  
 of ioye, to a pit of sorow, from  
 good to euill, from ease to labour and  
 artz

travaile, from quietnesse to trouble,  
from wealth to want, from light to  
darkenesse, from mirth to mourning,  
from succour to be succourlesse. Inso-  
much (oh Lord) as he our Father,  
purchased for vs his children, none o-  
ther possession of inheritance, but the  
vnhappie enterance into Anne, and cor-  
ruption. And we his children, being  
by succession ingrafted into this dete-  
stable stocke of Anne, haue hitherunto  
(notwithstanding thou most louingly  
and by so sundrie meanes, calling vs  
by thy holy Gospell of comfort) con-  
tinued therein, to our bitter perditio-  
on, deserued death and destruction: I  
confesse and acknowledge my selfe a  
runnagate, outcast, and trewant: and  
of my selfe altogether vnable to cast  
away and lay aside these woorkes of  
darkenes and obtaine againe the lan-  
terne of light. I am sorie (oh Lord)  
from the very bottom of my heart, that  
I haue offended thee so wilfully, and  
disobediently strayed from the wayes  
of thy lawes. Yea, Lord, I doe vnfa-  
inably condemne all my former life to  
be most vile, determining in heart, by  
thy grace to forsake sin, and cleaue vn-  
to godlines and purges of lpying, to  
decline from euil, and to doe good. And  
there-

therefoze most humbly (euen vpon the  
 knees of mine heart ) I beseech thine  
 almighty maiesty, to listē with a most  
 willing and attentiuē eare , vnto my  
 groanings, secret sighes, and vnfained  
 repentance , and with the eyes of thy  
 mercy to behold my lamenting spirit,  
 and that thou wilt vouchsafe to accept  
 the same, as it may be vnto thee an ac=  
 ceptable sacrifice for all my former e=  
 uils, that I beeing free from sin, not by  
 any desert or merite of mine owne, but  
 onely by the death and passion of thy  
 sonne Iesus Christ, may take perfect  
 holde of the remission thereof, and fals=  
 ly perswade my selfe, that through the  
 death of him thy son, I am againe re=  
 stored to the former happinesse, & bless=  
 ed estate which Adam that first parent  
 of ours, was in the beginning in. And  
 that the heade of that subtil serpent  
 Satan (who so wilily deceined him)  
 by the seede of the woman is altoge=  
 ther brused, trodden down. & banqui=  
 shed, and his power quite taken from  
 him, so that he is not able any moze to  
 liftē himselfe by against the children of  
 faith, as he seeketh & desireth, yea, and  
 often preuaileth against the weak and  
 feeble ones . Vouchsafe , vouchsafe  
 (sweet Lord and most louing Iesus)

to



to conſider our weakneſſe and frailtie,  
and mortifſie in vs all delights of this  
miſerable worlde & the corrupt fleſhe:  
and ſtand between vs and ſathan, then  
we ſhall be able to reſiſt. For we can-  
not ſtande, but doe continually yeelde  
vnto the deceivable ſhewes of this  
worlde, the false motions of the fleſh,  
and temptations of Sathan, without  
thy continuall ayde and aſſiſtance.  
Wherewith I beſeech thee, both at this  
time and euer arme vs, waſh vs with  
thy blood, & purge vs with thy grace,  
that we may now beginne, and for e-  
uer continue, in liuing according to  
thine holy and heauenly commaunde-  
ments, to the praiſe of thy name, and  
our eternall ſaluation ſweete God,  
Amen.

O Lord increaſe our faith

A ſhort prayer for forgiue-  
neſſe of finnes.

O Father of mercie, and God of  
all goodneſſe, I confeſſe vnto thee,  
the corruption which from Adam to  
vs, remaineth in our fleſhe, whereby  
we daily rebell againſt thy diuine ma-  
ieſtie, Wherefore I humbly beſeech thee

thee for Iesus Chriftes sake, to forgive my finnes, and to pardon mine iniquities, and instill into my heart vncained repentance, that the death of him thy Sonne, may take away the heauie burthen, which the fall of our first parentes layd vpon vs, Amen.

O Lord increase our faith,

### A prayer for the Euening.

*When thou betakest thee to thy rest,  
Commit thee to thal mighties best:  
For when thou liest downe at night,  
Thou art not sure to see day light.*



Although wee cannot at all times, duellie examine our selues, as concerning our life past, yet once in the daye it is most requisite to consider how wee haue spent the time past: namely, at night, to weigh what wee haue done the daye before and in the morning to consider howe wee haue past the night. For although the night was ordained for rest, yet manie wicked cogitations creepe into our mindes whereby wee offend GOD, and that  
euen

2 The. 5

euē in our sleepe, and especially waking, when wallowing vpon our beddes, we let our mindes runne after vanities, and so our heartes beeing fraught with wicked desires, & contagious thoughts, sleepe flyeth vppon vs, and possesseth our mortall bodies without any calling for Gods assistance, or pardon, in which dangerous slumber, if God should dissolve the bodie from the soule, in what case were wee, dying without repentance? It greatly behooueth vs therefore, that our last cogitation (before we take our rest, or shut vppe our eie liddes of our heartes in slumber) shoulde bee of our time past and ill spent, and for the same to craue pardon, and that instantly in Christ, cleansing our heart fro all iniquitie, euē by an open confession thereof vnto God, vnto whose protection wee may then referre vs and sleepe. Wee must, as saith Paule, watch and be sober, singing prayses vnto the Lord as Dauid did. Giuing him thanks for the helpe of his presence, that is to say, for his protection the day past praising the same in the darke night when all thinges by reason of the darkenesse are hidden, and when the wicked goe about their euill pretended purposes, to the disturbance of the Godly.

There

Therefore, whatsoeuer we doe, whether we lie downe, or rise vp, let vs bee meditating the lawe of the Lord, so shall our sleepe comfort vs, and our labour profit vs. Whether we sleepe or wake the Lord bee our defence and keeper.

## The Prayer.

**O** heavenly God and eternall father, giuer of all good things, and protector of all that loue thee, I yeeld thee most humble and heartie thanks for thine inestimable benefits, not onely for keeping and preserving me this day, but all my life, that neither my enemies haue preuailed against mee, as they sought and desired, nor any other misfortune, which within this world is incident vnto mankind, hath overcome mee, but hast like a louing father and careful purueior, giuen and provided for mee all things necessarie. Insomuch as I haue bene well refreshed and replenished with thy great benefite of feeding, and with thy gracious benefite of cloathing me, so that I haue not fainted through want of foode, nor bene oppressed with too much colde for lacke of raiment, as

with



With my eyes (to my great grieve) I  
 may and doe beholde a number daylie,  
 in diners corners of the streetes and  
 wayes as I passe, who are most gra-  
 uouslie tormented with hunger, colde,  
 sores and sickenes, (lamentable to see)  
 Whome also thou hast bought most  
 deere, and yet sufferest them to be  
 oppressed, and I who haue deserved  
 no lesse, nay rather good Lord, a great  
 deale more than some of them haue,  
 by thy fatherly goodnes not onely es-  
 caped those afflictions, but receiued of  
 thy mercifull handes, infinite good  
 giftes, and vnspokeable benefites, for  
 which thine inestimable loue I can  
 not sufficiently praise thee, O Lord  
 forgive mine offences, which this day  
 I haue committed and doone agaynst  
 thine almightie Maiestie, whether  
 they be secrete and vnknown, or open  
 whether they were doone in youth,  
 at any time since, pardon them, O  
 God for Iesus Christes sake, and  
 vouchsafe me thy grace to amende  
 my life, and to returne vnfainedly to the  
 seruice of thee. And forasmuch as I  
 cannot conceiue without thy con-  
 stant protection, vouchsafe to extend  
 the same vnto mee thy wretched crea-  
 ture this night, that I may quietly

Take my rest, which thou hast appointed for a refreshment of my wearied members, and hast ordained the night and darkenesse, as a time most convenient to take the same in, being a time wherein I shoulde to that ende cease from my labours and dailie affairs, and bouchsafe vnto me thy poore creature (who am of my selfe neither of power to lie downe, nor being laid, able to rise vp) thine especiall assistance and helpe, that in thy name I may lie downe, & receiue at thy mercifull handes sweete and comfortable rest, not according to the greedines of my corrupt nature, but as shall be most expedient for the refreshing of my weake body. And forasmuch good orde, as thou knowest with what mortall foes, mankind is continually assaulted, both sleeping and waking, who indenuour by all meanes to intrap vs by some euill or other, which we heare or see, in this vale of banishment to our delight, though contrarie to thy will, whereunto wee often yeeld, and that in the day time, much more in the darke and loathsome night: wherein all thinges are couered and hidden, and when the heatnesse of the sunne sleepe keepeth downe our burden

derstanding: in which time of darknes, such as intend to worke wickednes, are most readie with diligence, abhorring the light, to put in practise their mischieuous deuises:

I most humbly beseech thee, O God almightie, to preuent them in their euill imaginations, that in no wise they hurt me, & to grant (though sleepe to my body sufficient and not ouer much) yet to my poore soule watchfull and diligent waking, that we fall into no danger, by yeelding to any euill in the sleepe of our bodies: bouchsafe also to garde and defende mee, that nothing hurt me this night, that fire consume me not, nor any thing that belongeth vnto mee, nor any other danger whatsoeuer dismay me. Keepe me also good Lord, from sodaine and vnprouided death, and preserve mee by the watch of thine holy Angels, that I may take my rest in quiet vntill morning, and then giue my selfe vnto the finishing of my dueties, to the discharge of my vocation, and fulfilling of thy will, vnto my liues ende, for which thy fauour, and for all things else necessarie for me and all other, for whom thou hast commanded vs to pray as for all such as are in any kinde of

affliction in body or mind for the testi-  
 monie of the trueth, that thou wilt  
 strengthen them & thy whole Church  
 in pure religion. For all such as are  
 sicke and diseased, that thou wilt ey-  
 ther restore them to health, give them  
 patience, or receiue them vnto thy selfe  
 out of this mortall life. Preserue our  
 Queene and Gouernesse, Elizabeth by  
 thy diuine prouidence set ouer vs, and  
 graunt that shee may continue to thy  
 pleasure, long and prosperously ouer  
 vs, blesse this whole Realme of Eng-  
 lan, & bouchsafe to vs all true repen-  
 tance for our sinnes, blesse and defende  
 our parentes, brethren, Sisters, Kin-  
 folkes, Neighbours, and all other  
 whome thou wouldest wee shoulde  
 commend vnto thee in prayer, whoso-  
 euer they bee, and wheresoeuer they  
 mayne. And for the more true & ze-  
 alous calling vnto thee for these things  
 giue vs all grace in faith to saie that  
 prayer which thy sonne Iesus Christ  
 taught vs, saying:

Our Father which art in heauen, &c.

Lord bouchsafe to embrace mee  
 with the armes of thy mercie, bouch-  
 safe to receiue mee into the bosome  
 of thy loue, shadowe mee with thy  
 wings, that I may safely take my  
 rest



rest this night in peace, in the name of  
thy Sonne Iesus Christ: in whose  
name I referre mee wholie vnto thy  
louing protection, beseeching thee, that  
when my last sleepe shall come, I may  
take my euerlasting rest, with thee in  
thy celestiaall kingdome, sweete God,  
Amen.

Oh Lorde into thy handes I commende  
my soule, beseeching thee to blesse,  
preserue and defend mee this night  
and euermore. Amen.

O Lord increase our faith.

### Another short prayer for the Euening.

**O** Almighty Lorde God, I  
thanke thee that this day past,  
thou hast of thy mercie boughsed  
vnto mee thy poore creature, not onely  
protection against all dangers and e-  
uils, but also all things else necessarie.  
I humbly beseech thee of the same thy  
mercy, and for thy sonne Iesus Christ  
his sake, to extend the like protection  
and fauour towards me in this night,  
that I may inioy at thyne handes safe  
and quiet rest, to the comfort and re-  
freshment both of my body and soule.

In Iesus Christes sake, Amen.

O Lord increase our faith.

## A Prayer for the increase of faith.

*If thou wilt haue, vwhat thou dost craue,  
Pray thou in faith, the Gospell saith :  
Else vwhat thou saiest is all in vaine,  
Thy prayers turne to sinne againe.*



Faith (as saith Saint Paule Heb. 11.  
vnto the Hebrewes) is a Faith,  
sure foundation of things what is  
hoped for, and an euident is.  
feeling of the manifolde

promises which God the Father hath made vnto vs. Touching our saluatiō in his sonne Christ our sauiour; and where- by also we alreadie inwardly tast of the unspeakeable ioyes, whereof wee shall be heereafter made full partakers in heauen: without it we can do nothing, but by it we are blessed of him, and by it we are saued: by it are all the fiery darts of hell and Sathan quenched. The iust man shall liue by faith, The daughter of the woman of Canaan was healed by the faith of her mother. Elias the Thes-

1 Pet. 2.

Heb. 11

Gal. 3.

1 Pet. 1.

Ephe. 6.

3 King.

16.

E

bite,

bite, through faith was fed with Ravens  
in his diſtreſſe and hunger, who in faith  
prayed for raine and obtained it : by  
faith was the oyle of the widdowe of  
Zarphat increaſed, and hir childe raiſed  
from death to life.

Dan. 4.

Luk. 7.

Act. 3.

The three children were deliuered  
from the furnace by faith, and Daniell  
out of the Lions den: By faith the ſinful  
woman obtained pardon. The Apoſtles  
by faith healed ſundry diſeaſes. What  
greateriewell then can there be had at  
the handes of God than faith? For haue  
faith and all things, food ſent from hea-  
uen, defence from Lions, ſafetie from  
fire in the hot oven, forgiueneſſe of ſins,  
reliefe in neceſſity, and whatſoeuer elſe  
concerneth either bodie or ſoule. And  
therefore let it bee a principall requeſt  
vnto his Maieſtie, that he will vouchſafe  
that gift. Without wauering aſke it, and  
God will giue it thee abundantly, pray  
I ſay, pray for it.

Heb. 11.

Without faith it is impoſſible to  
pleaſe God, neither can we haue ac-  
ceſſe to Chriſt without it, who is the me-  
diator betweene God the Father and  
vs. Pray inſtantly and thou ſhalt obtaine  
abundantly.

## The Prayer.

**O** almighty God, and father of  
 our Lord Iesus Christ, by whose  
 word as we are taught, y to loue thee  
 feare thee, and serue thee in trueth,  
 godlines & sinceritie of life, is y onely  
 way and meane to continue thy loue  
 and fauour towards vs, without the  
 which we cannot but perish: and be-  
 liefe and confidence in thy sonne Je-  
 sus Christ is the ouely meane of our  
 redemption and attonement with  
 thee, the onely holde of our saluation,  
 whereof we cannot be sufficiently as-  
 sured without thine especiall gifte of  
 faith, which is the anchor, whereunto  
 the cable of our saluation is fastned,  
 which being broken, the hope also of  
 our saluation cannot but decay, and  
 waie of none effect, vouchsafe, there-  
 fore (most merciful God) to plant one  
 sparke of true faith in my heart, that it  
 may growe to such perfection, that I  
 may certainly know thee, perfectly  
 loue thee, duely feare thee, and vnfa-  
 inely acknowledge Iesus Christ to  
 be sent into this wretched worlde, to  
 saue vs miserable sinners, and for vs  
 by



by his bitter death, to purchase thy fauor and loue againe, which we had loſt by the fall of our Father Adam. Oh Lord grant me to take ſuch hold of his death and paſſion, reſurrection & aſcention, that by his death I may haue pardon, by his reſurrection, riſe to righteousnes, and by his aſcention, aſcend with him to the celeftiall glorie, and finally attribute the cauſe and meane of my ſaluation to proceed onely by his paſſion. Increase this faith in mee ( good Lord ) daily more and more, that it may growe ( by the working of thy holy ſpirit ) to full perfection, accompanid with good works and goodlie behauiour, without the which ( I confeſſe ) faith cannot bee, that I may both in my life and conuerſation, fulfill thy diuine will in all things, withhold not from mee good Lord the ſingular gift of thine, which is the ſtay of my happineſſe, and the want thereof, a moſt certaine token of my perdition. It is the ſtrength of the weake and feeble ones, the ſtaffe and ſtay that guides the blinde, the onely way that leades vnto the vnſpeakable ioyes of eternall bliſſe: the meane to obtaine, poſſeſſe, and inioy the onely good, which is the knowledge of thy will.

will, the bande of mutuall peace, the  
forte, the castle, and comforte of a di-  
stressed minde, and the onely harbour  
of a sorrowfull soule: no good thing  
wanteth to him on whome thou  
houshest to bestowe thy gifte, to  
whome all things are light, in whome  
remaineth no darkenesse at all.

Vanish therefore (Sweete Lord) al  
misbeliefe, al waivering and doubting  
out of my heart, and plant in steede  
thereof unfained faith, that applying  
the same to euerie affection both of  
body and minde, I may vanquish and  
ouercome sathan, withstande the de-  
lights of the world, and suppress the  
corruptible motions of the flesh, ouer-  
come my bodilie enemies, and inioy  
at thy good pleasure health of bodie,  
soundnesse of minde, perfection of  
humours, and all thinges else requisite  
for me, nothing being impossible to  
him that inioyeth this thy gift effect-  
ually indeede, a most precious iewel,  
an unspeakeable good thing, for thou  
sayest Who so heareth thy worde, and  
beleueth in Iesus Christ whome thou  
hast sent, shall haue euerlasting life.  
Then Lord on the contrarie hee  
that beleueth not, is in danger of e-  
uerlasting death. Oh Lord increase

my faith, whereby I may beleue in  
 that thy sonne, and take holde of all  
 his promises, who saide: That who so  
 beleueth in him shal want no manner  
 of thing that is good. (Lord) I beleue,  
 helpe mine vnbelicfe. Giue mee faith  
 but as the graine of a mustarde seede,  
 and I shall be able to doe great won-  
 ders, yea, I shall bee able to remoue  
 Sathan out of his desired habitation,  
 yea, to expell him and his ministers  
 out of my minde, and walke no longer  
 according to the will of the flesh, but  
 casting away the woorkes of darkenes,  
 enioy the pure light of the Gospell,  
 and perseuer and abide therein, inioy-  
 ing thy fauour and loue vnto the ende  
 without fainting in any tribulation  
 or vexation of spirit, going forward in  
 hope, in feare, in loue, & vnfained zeale  
 towardes thee. And obtaine at thy  
 mercifull hands whatsoeuer is neces-  
 sarie in this life, and after this life en-  
 ded, inioy the celestiall purchased in-  
 heritance, which grant me for thy sonne  
 Iesus Chzists sake, Amen.

O Lord increase our faith.

An other short prayer  
for faith.

I humbly beseech thee, oh mercifull  
God, for thy sonne Iesus Christes  
sake, to powre into mine heart, by the  
operation of thine holy spirite, one  
sparkle of true faith. wherby I may  
truly beleue in thy Sonne Iesus  
Christ, as our onely Mediator and  
advocate, through whose death and  
passion wee are restored to the happi-  
nes, wherein we were in the beginning  
placed, which none can vnderstand or  
perfectly beleue, but through the holy  
Ghost. Encrease therefore our faith,  
that working by charitie, we may do  
that which may be acceptable to thee  
all the daies of our liues, and introye  
thy mercifull hands whatsoener thou  
shalt necessarie both for our soules and  
bodies, through Iesus Christ our on-  
ly sauour and redeemer, Amen.

O Lord increase our faith.



A Prayer againſt the Diuell, the  
world and the fleſh, very neceſſary  
to be often ſaid.

*If thou thoſe furious foes vwill ſty,  
Thou muſt craue aide of God on hie:  
Who by his ſonne hath put to flight,  
The deedes of ſinne to purchaſe light.*

Ephe.6.



The Diuel, who is prince  
of darkeneſſe, ruling in  
this world, goeth about  
ſeeking whom hee may  
deuoure, and whom he  
may lead headlong in-  
to deſtruction, by putting before our  
eyes the vaile of the vanities of this  
world, that we ſhould not ſee the light of  
the truth, but continue in darkeneſſe in  
haughtineſſe, and pride, as bond ſlaues and  
captiues to him whoſe children they  
are that continue in voluntarie blinde-  
neſſe, whoſe end ſhall bee the fire euer-  
laſting prepared for him and his An-  
gels.

1 Tim.2

Wherefore let vs pray that hee pre-  
uaile not againſt vs, and that the world

John.8.

ouercome vs not, wherein reſteth no-  
thing but weakenefſe and ſinne. The

1 Iohn.5

whole worlde is full of vnrighteouſneſſe

and wickednesse, which who so loueth 2 Esd. 4  
 is an enemy to God. Let vs therefore  
 liue vnto God, & not direct our mindes  
 too much vnto worldly things, for the  
 worlde ministreth nothing but what is  
 enmitie vnto our soules.

Furthermore, we must beware that Rom. 8.  
 we yeelde not vnto the euill desires of  
 the flesh, nor fulfil the lustes thereof, for  
 they that are in the flesh cannot please  
 God but shal die. That is such, as yeelde  
 themselves to follow the lustes thereof  
 shall haue the reward of the wicked in  
 eternall perdition, Pray therefore that  
 yee enter not into temptation, but that  
 ye may walke godly, as the seruants of  
 Christ, and not as the seruants of sinne.  
 And for as much as the diuel, the world  
 and the flesh, are the mightie enemies  
 of our saluation, let vs watch diligently  
 that we yeeld not vnto their temptati-  
 ons, let vs pray that God will streng-  
 then vs for euermore

### The Prayer.

**O** Christ the sonne of the liuing  
 God, who in the time of thy hu-  
 manitie, when thou walkedst here in  
 the vale of this miserable world, in  
 the forme of a seruant, in the substance of  
Es mankind

mankind, haddest prooue of the sundrie  
griuous assaults and temptations,  
wherewith **Sathan** that monstrous  
enemy to mankind tried thee, thou be-  
ing altogether cleane and cleare from  
all corruption, yea, without all desire  
of sinne, yet hardly assaulted by san-  
drie meanes, to procure thee to yeeld to  
his allurings, whereby (sweet **Iesus**)  
thou haddest sufficient triall and ex-  
perience of his like assaults, vnto our  
corruptible and weakke flesh, who  
are by reason of the fall and wilfull  
transgression of **Adam** (as thou knowest)  
most easie to bee overcome, who  
in all assaults haue none other refuge  
or defence, but onely to flie vnto thee,  
and to rest vnder the shadowe of thy  
wings, which is so sure a harbour, &  
so strong a defence, as who so faith-  
fully betaketh him vnto the same, is  
safe from all the raging stormes of  
**Sathan**, the deceits of the world, &  
motions of the vnbridled flesh, all  
which are vnto our soules most mon-  
strous, mortall, and most cruell ene-  
mies.

**O**h **Lord** let thine holie spiritte  
dwell in mee, let it neuer depart from  
the inner part of mine heart, but de-  
cking the house of my soule with the  
flowers

flowers of loue, faith, and vnſained  
 zeale, it may pleaſe thy diuine Ma-  
 ieſtie to ſettle thee, and frame thy  
 ſelfe therein to abide, that thy preſence  
 may be ſo terrible vnto his assaults,  
 as hee (approching neere vnto mee)  
 perceiuing thine holy ſpirite to haue  
 the poſſeſſion thereof, and hearinge  
 thy name (oh Ieſus) hee may flie a-  
 way from mee as hee did from thee  
 on the pinnacle, and in all his temp-  
 tations. Oh ſweete Ieſus thou  
 wert pure at that time without ſpot  
 of ſinne, I am ſinnefull and full of cor-  
 ruption. Hee coulde not overcome or  
 preuaile againſt thy ſanctitie, but I  
 full of impietie am prone to fall, and  
 therfore eaſily to be overcome, ſtreng-  
 then me therefore, oh good father, ſtand  
 with me & fight for me, that hee take  
 mee not captiue, and make mee bond-  
 ſlaue to ſinne, keepe mee from out of  
 his clauwes (ſweete Ieſus) let the  
 brightneſſe of thy grace ſo ſhine about  
 me, that his darkeneſſe come not neere  
 mee, to ouerſhadow me, let thy fauour  
 in Chriſt be a wall, a bulwarke and  
 ſtrong buckler for my defence, for Lord  
 thou knoweſt that his force is ſo  
 great, his will ſo readie, and his doo-  
 ings ſo willy, as if thou do but plucke,  
 backe.



backe thine hand, he striketh and buffeteth mee, if thou turne thy face he winneth me to his will, & if thou depart vtterly from me, he draweth mee headlong into most horrible destruction. Therefore (oh good Father) saue me, embrace me, & hold thy holy hand ouer me, conduct me, & leade me in the middelt of the path of truth, to celestiall happines, and let me not be drawne away to the left hand or to the right, but keepe a middle and direct course, vntill I come to the place of celestiall blisse, where neither Sathan shall ouercome me, & world deceiue me, nor the flesh procure me to sinne, but be in the light of thy most glorious presence, with the residue of thy Saints, singing eternal praises vnto thee. But my time is not yet come, my iourney is not yet at an end, my daies though they be but a span long are not yet finished: and vntill, this body of mine shall passe to the graue, my poore soule must haue and abide continually conflicts with the Diuel, the King and Emperoz of this world, and with as many of his ministers, as my tongue cannot number, and especially with the world, who setteth before me in stead of diuine and heauenly contemplati-  
 ons.

ons. worldly vanities: inſteede of ce-  
 leſtiall and true comfort, worldly de-  
 lightes: inſteede of heavenly hope,  
 worldly & vnauailable promiſes, ro-  
 bing as much as in it lieth, my godly  
 enterpriſes to a wicked end: yea Lord,  
 he labours by all meanes to drawe  
 me into deſpaire, by loading my mind  
 with too much doubt of the perfor-  
 mance of thy moſt comfortable pro-  
 miſes. But moſt louing Lorde God,  
 though his power bee in theſe great,  
 thine is indede greater, though he bee  
 ſtrong, thou art ſtronger, though his  
 inſtigations and prickings forwarde  
 to wickedneſſe be many, thy louing &  
 fatherly callings to grace are moze,  
 O good Father, thou haſt promiſed  
 thy helpe, and that moſt maruailous  
 to our eies, for thou haſt ſaide, thou  
 wilt giue vs power to do, not only as  
 thou bidſt, but moze & greater things, which  
 is maruellous to the dulneſſe of our  
 vnderſtanding, that wee who are no-  
 thing but an heape of aſhes, ſhould doe  
 greater things than thy ſelfe. O him-  
 maculate lambe, who art onely good,  
 onely pure, onely holineſſe, and onely  
 grace & power it ſelfe make this per-  
 ſectly known vnto me, make me faith-  
 full, and then I knowe I ſhal rightly  
 vnder-

vnderstand it. Lorde, is it not that, if  
 we that are sinfull and full of frailtie,  
 giue Sathan the repulse, despise the  
 worlde, and withstande the euill mo-  
 tions of the flesh? Doe wee not that  
 which thou didst not (in respect that  
 thou beeing pure and without sinne, or  
 will to sinne, were not overcome) and  
 wee whose strength is weakenesse,  
 whose holinesse is meere corruption,  
 prone to yeelde if we resist him: is not  
 our victorie greater than thine? Oh  
 good father giue vs thy strength, thine  
 helpe, and the light of thy grace, to ob-  
 taine the victorie, and to auoide his  
 tyrannie. Haue vs from the detesta-  
 ble crueltie of his ministers, for great  
 are the conflictes which daily arise in  
 our consciences, betweene thy grace &  
 Sathan, betweene thy spirite and our  
 flesh, betweene thy diuine will and the  
 wicked worlde. O what a heavy bur-  
 then is it, to beare the innumerable  
 temptations, which the Diuell, the  
 worlde and the flesh doe offer? And  
 especially to those that take not holde  
 by the anchor of patience, and who set-  
 tle not themselves within the harbour  
 of thy feare, but giue the raynes of  
 their vngodly desires scope to runne,  
 whither the force of euery vnlawfull  
 motion

motion of the wicked fiende, the baine world, & the corrupt flesh, shall moue or driue them.

O most wise God, guid the raines and the bzidle of my desires, that I runne not headlong into any vngodly action, but beeing lead by the hande of faith, vnder the conduct of patience, may ouercome this capitall and arch-enemie of mine, that hee beeing once vanquished, his ministers may quaille and bee discomfited, their craftie wilenesse swaxe of none effect, and mine hope in thee, my loue towardees thee, and my feare of thee, daily increase. That the woꝛlde with the desires thereof may die in mee and I in them, that the baine dissembling shewes thereof drawe mee, not out of the way of trueth. Strengthen mee in my conflicts, and temper them so with patience, that they may rather be medicins than maladies to my poore soule: that beeing exercised therewith, I neuer think my selfe secure, but alwaies subiect to triall, considering that without exercise we remaine vnskilful, & without an enemy, we prepare not weapon neither is victorie gotten without battaile, nor reward without victorie. But though we overcome, the victo-  
rie



rie is not ours, but thine, who fightest and ouercommest for vs, and yet such is thy loue that thou givest vs the rewarde and crowne of victorie. Make me strong good Father, fortifie the castle of my soule with spirituall weapons, as with faith, lone, hope, peace long suffering, gentleness, humbleness, meekenes, strength, patience & such like, that I may continuallie withstand the proud attempts of these my ghostly enemies through thee, and by thee sweete Iesus mine onely Saviour and redeemer, being of my selfe wicked wretched, and weake, and alwaies prone to that which is contrary to thy will. Strengthen mee oh Lord, and leaue me not in darkenesse but sende mee light from the throne of grace, in the name of thy sonne our onely Saviour and redeemer. Iesus Christ, Amen.

O Lord confirme my faith, strengthen my weakens, and wash mee from my sinne, Amen.

A short prayer against the Diuel,  
the worlde, and the flesh

I Poore and wretched sinner (oh mercifull Father) humbly beseech thee

to sende me from thine holy heauens,  
 strength to withstande the assaltes of  
 the wicked fiend sathan, who goeth a-  
 bout like a roaring lion, seeking by  
 manie meanes to deuoure mee. Lord  
 giue me likewise grace to resist the ra-  
 ging and insatiabable lustes and desires  
 of the corrupt flesh, and vanities of the  
 worlde. That beeing through thine  
 helpe acquitted from the force of these  
 my mortall enemies, I may serue thee  
 in holinesse and righteousnesse all the  
 daies of my life, with an earnest and  
 true zeale, Amen.

A Praier for the helpe and assi-  
 stance of God in all our doings, and that  
 we doe nothing but in his feare  
 and due obedience.

*Doe nothing, but see first thou craue  
 Aide from the Lord, good end to haue:  
 So shalt thou haue successe alwayes,  
 As thou wilt wish, and happy dayes.*



Auid considering the  
 frailtie of mans nature  
 and his insufficiency of  
 himselfe to doe anye  
 thing aright, willeth vs  
 to

Eccle. 2

Luk. 2.

A&amp;. 10

Deut. 5.

to commit our waies vnto the Lord, and to put our trust in him, assuring vs that in so doing, God will bring our matters to good effect, and blesse all our godlie endeouours with good issue. Our forefathers trusted in God, and were not confounded, they continued in his feare & were not forsaken, they called vpon him and were not despised. Simeon feared the Lord in all his doings, and the holy Ghost came vpon him, and reuealed vnto him, that he should not die before he had seene the Messias, euen Christ our Sauour. Cornelius with his whole housholde feared the Lord, and an Angell came to him and told him, that his prayers & almes were come before the Lord. Yea, the mercy of the Lord is fro generation to generation, vppon them that feare him & walke in his waies, he taketh great delight in the people that stande in awe of him. Iudith feared the Lord, & none had the power so much as to raise vp an euill reporte of her: all things go well with them that feare the Lord, & who so craueth faithfully the assistance of the Lord, shall (doubtles) neuer doe a misse, for he reuealeth his secretes vnto them which feare him, and maketh them to vnderstande his couenaunt. Wherefore trusting neither our

owne

own wisdom, our owne wealth, nor help of man, let vs seeke the assistance of the Lord, and that faithfully, & he will rightly direct vs, his eie is alwaies vpon him that seareth him, & trusteth in his help. Wherefore let vs alwaies measure our doings by the rule of his word, & before we enter into any action, let vs examine whether the werde of God allowe it, if so, in all obedience let vs proceed therein, but if we haue no warrāt from Gods word for the same, let vs auoide it, yea, although it beare neuer so great shewe of being good in our owne eies. And because naturall reason often deceiueth, and the holy Ghost directeth aright, let vs pray vnto God, that we may doe all things in his feare and obedience, and lay away all pollices that are not allowed vs by the worde.

### The Prayer.

**O** God of most excellent wisdom, vnspokeable mercte, tender loue towards vs, & marvellous foreknowledge of all things, who hast commanded vs at all times to direct our doings by the rule of thy lawes. Forasmuch as of mine owne proper reason & knowledge I can do nothing aright, but



but that mine owne wiſedome often deceiueſt me. I humbly beſeech thee to direct all my counſailes, ſtudies, labors, deuises, & determinations, ſo as they may be alwaies measured & guided by thine almightie wiſedome, that I take nothing in hande diſagreeable to thy will, but may alwaies faithfully craue, and fauourably obtaine thine aſſiſtance, helpe & furtherance in al my indeuours. That whatſoeuer I doe, it may be to the glory of thy name, to the health & benefite of my ſoule, and proſite of my neighbors. Grant I beſeech thee that I may alwaies be guided by thy holy ſpirite, that I at no time raſhly or vnauiſedly, lewdly, or fooliſhe attempte or determine any thing but in thine eſpeciall feare, duely conſidering that thou art the author of al good things, & bringeſt prosperouſly to paſſe all good actions, attempts, & purpoſes: conſidering that whatſoeuer is done in ſecret, or in intent to hide it from thy knowledge, although for a time it haue ſome ſweet taſte namely, a fleſhly delight ſome ſeaſon, or likelihoode of happie ſucceſſe, yet is the end thereof bitter & moſt perſilous, inſomuch as it bringeth ſhame and confuſion to the ſo vnauiſedly

trypisers of the same. Thou saiest my  
god God that a sparrow cannot light  
on the ground without thy pemiſſi-  
on and prouidence, which is a creature  
of ſmal value in reſpect of man whom  
thou haſt made to thine owne image  
and likenefſe, and whom thou accoun-  
teſt of more value then manie Spar-  
rowes : in reſpecte whereof ( good  
Lord) and for thy more mercies ſake  
extend ſo thy favourable care vnto me  
thy fraile creature, that al my intents  
maye haue their beginning, by the  
working of thy holy ſpirite, and mine  
actions end in the ſame, and not accor-  
ding to the motions of mine owne foo-  
liſh deſires, which often deceiue mee.  
Thou like a moſt louing father wilt  
let vs to take counſell at thee in all  
our attempts, concerning either bodie  
or ſoule, befoze we proceede too farre  
in them. And therfoze I come at this  
time vnto thee oh Lord, beſeeching  
thee in the name of thy ſonne Ieſus  
Chriſt, that thou wilt bleſſe me with  
thine heauenlie inſpiration, that my  
minde imagine nothing, nor I exee-  
cute any thing but what is according  
to the lawe of righteouſneſſe, and to  
that end oh Lord bleſſe the workes of  
mine hands, the ſight of mine eyes, my  
tongue

tongue and lippes with decent ſpeech,  
 and my feete that they keepe the way  
 of righteousneſſe: & place within the  
 ſecret corner of my heart, ſuch due re-  
 gard that what I goe about or deter-  
 min, beſore I proceede too farre in the  
 action, or in requeſt of my good and  
 luckie ſucceſſe therein, I may vnder-  
 ſtande by the ſecret working of thine  
 holy ſpirit, that the thing which I in-  
 tend is agreeable to thy wil. And  
 graunt that I neuer abſolutely craue  
 thy furtherance in accompliſhing any  
 deſire, untill by the ſame ſpirit I be  
 truly reſolued that the ſame is law-  
 full, conſonant, and agreeable to thy  
 diuine will, faithfully referring all  
 my actions, ſtudies, labours, deſires,  
 interpriſes, yea, my ſoule and bodie,  
 my goods, and al things elſe vnto thy  
 direction and protection, by earneſt  
 and faithfull prayer, wherein, whe-  
 ther I be heard or not heard, whether  
 preſently or I tarrie long, I may not  
 giue ouer, feeling in my ſelfe by thy  
 grace, and being aſſured by thy word  
 that it pleaſeth thee, but that I may  
 conſtantly continue thy good pleaſure,  
 and though it come not as I wiſhe,  
 let mee not by and by fall from my  
 good beginning, but perſeuer in conti-  
 nuall

small prayers for thine assistance and  
fatherly helpe vnto the ende, for thou  
hast promised neuer to deceiue our  
godly desires, nor to sende them away  
frustrate. Oh therefore deere Father  
prouise mercifully to heare me now  
in thy time conuenient grant what  
is most necessarie for me in all things.  
for so oh Lord I heere approach to thee  
in the name of Iesus Christ thy son  
with busained desire and hope of thy  
helpe, that when any plague or afflic-  
tion, miserie or vexation outwarde or  
inward shall come vpon me, when the  
want of any necessarie thing oppres-  
seth me, or accomplishing any lawfull  
sute moueth mee, I flying vnto thee,  
as the fountaine from whence flow-  
eth all true helpe, all perfect assistance,  
all good successe, & prosperous euentes  
of all good inducours, I may not by  
any other meane seeke either to auoide  
the one, or to obtaine the other, than  
by thy fatherly directiōs and spiritu-  
all motions, whereby I may obtaine  
all things according vnto my necessi-  
ties for thy Sonne our Lord Iesus  
Christes sake, Amen.

○ Lord increase our faith,

Ano-



## An other short prayer for Gods direction.

**O** Lord, I doe consider and acknowledge mine owne blindness and ignorance, and the wilfull obstinacie of my corrupt nature, which seeketh rather the fulfilling of the fantasticall deuises of mine owne bzaine, than thy diuine will, and to vse humane aide, than to craue thine helpe. Wherefore, vouchsafe I humbly beseech thee, to establish godlie feare in mine heart, and vnfained obedience to thine holie ordinances, that in all my enterprises which in thy name I take in hande, thou wilt vouchsafe to direct mee according to thy will, and to giue me prosperous successe. Daigning mee by thine holy spirite from all euill desires, for Iesus Christes sake Amen.

O Lord increase our faith.

A necessarie praier for a sorrow-  
full sinner afflicted in conscience, by  
reason of his sinnes.

If thou vwith sinne afflicted bee,  
Oh then (sayth Christ) come thou to me:  
I am the way vvalke thou therein,  
embrace the truth, abandon sinne.



Et vs acknowledge our  
selues to bee wretched  
sinners, & with feare fall  
down before the mercie  
seate of our good God,  
condemning our selues

to be most vnrightheous, & iustly deser- 1. Ioh. 2.  
uing confusio. And the (as S. Iohn saith)  
we shall finde God most mercifull vnto  
vs: who is most faithful & iust to forgiue  
our sins, and cleanse vs from vnrigh-  
teousnes, if faithfully wee turne vnto him:  
For he desireth not the death of a sinner,  
but that he turne from his wickednes & Eze. 13.  
liue. And therefore by *Ezekiel* hee saith,  
Turne you, turne frō your wicked waies,  
for why, he saith, wil you die in your sins? Ioel. 2.  
And againe by *Ioel* hee saith: Rent your  
heartes & not your garments, & turne to  
the Lord your God, because he is gentle  
and mercifull, and of much mercie, and

F

such

1. Ion. 2.

such a one as is sorie for our afflictions. Oh then be not dismaied thou that hast grieuously offended him by thy sin and iniquitie, enter into condemnation of thine own wickednes, & accuse thy self guiltie of Gods iust iudgement, and in a contrite and broken heart returne vnto God, for although thou haue sinned thou hast an Aduocate with the Father euen Iesus Christ, who is righteous and mercifull, & obtaineth pardon for al thy sinnes, he suffered for all sinners, and by his death all faithfull belceuers & penitent sinners ( how great so euer their sinnes are ) are forgiuen and pardoned. Wherefore who so thou be that art afflicted in conscience by reason that thou hast beene a notorius offender remember the sweet mercies of God in his Christ, & call to mind Marie Magdalen, whose wickednes was great, vpon repentance she receiued pardō, as also the theefe & the publican, and many other. Remember the comfortable saying of Christ, who saith, Come vnto me all ye that are laden, and I will refresh you. He calleth vs not to refuse vs, but to comfort vs. Wherefore I say despaire not, but in heartie praier, and by vnfained repentance, turne to the Lord, and he will receiue thee, and cloath thee with grace,

by

by the example of the lost childe. The most righteous cannot excuse himselfe before God, and therefore it behooueth all vs to laye aside all flattering of our selues of beeing able to iustifie our selues, and openly to acknowledge that in respect of our deserts, death & damnation is a iust reward for vs. But Christ hath paide the punishmente for our sinnes, and therefore may wee in faith freely approch vnto his Father in his name, and then, although of our selues wee bee full of sinne, through him and by his merites we shall be reputed righteous. Though our sinnes were as red as Skarlet, he will make them as white as snowe.

### The Prayer.

**O** Almighty God father of mercie who art moze ready to giue than we to aske, moze apt to pardon, than we to repent, moze willing to receiue the contrite in heart into thy fauour and mercie againe, than they to offer themselves by vnfaigned repentance, Doe. I come here prostrat in heart before the throne of thine infinite mercy & louing kindness, as one altogether ashamed to looke vpon the detestable, vile, and abhominable offences which



I haue done againſt thee which are ſo  
 burdenſome vnto my poore ſoule, that  
 the ſhoulders of my poore diſeaſed con-  
 ſcience, begin to ſinke vnder the ſame,  
 & am altogether deſtitute of any pro-  
 per meane, to ſupport the ſame, or to  
 eaſe me thereof, but onely thy deaths  
 bitter paſſion. (ſweete Jeſus) who ca-  
 meſt into the world to cal (not þ right-  
 teous) but ſinners to repentance. Oh  
 lord I am a ſinner, a grieuous ſinner,  
 I bewaile my hainous offences, & am  
 moſt ſorry for my ſins which are ſo vile  
 and the burthen of them ſo intoller-  
 able that when I turne mine eyes but  
 to the beholding them a farre off, ma-  
 king but light reckoning of them. I  
 am by and by ſtricken with ſo greate  
 dreade, that I am diſturb'd to moſt hea-  
 ty ſighs, grieuous groanes, and thinke  
 my life an enemy vnto mee, wiſhing  
 the beginning of my daies had beene  
 the date of my departure out of this  
 miſerable world. But moſt ſweete  
 Lord, when I note them perfectly in  
 my mind, and take as it were a ſtraight  
 account what the deedes of my youth  
 haue beene (being indeede moſt lewd,  
 moſt euill, moſt vile and unſull) what  
 a terror do I ſuffer in my mind: what  
 a dungeon of dolors doth then open it  
 ſelfe

selfe, to swallow me vp: What griping  
griefes doe torment my poore consci-  
ence? Insomuch as I am in the pits  
brink of despaire, wauering in mind  
to and fro, seeking rest but loe (Lord)  
vniquietnesse of minde oppresseth mee  
so sore, that considering with my selfe  
what I haue bene, and what I am,  
a great matter vexeth mee: But when  
I looke into the time to come, the time  
wherein all mine offences and faults  
shall bee manifested and laide to my  
charge, and that death is the iust re-  
ward for my so manyfold iniquities,  
oh then whither shal I flie thinke I?  
whither shal I conuey my selfe? Who  
shall hide me from thy presence? Who  
shall saue mee from thy iust iudge-  
ment? Oh sweete Lord, I am euen at  
my wits ende, wishing for death and  
end of my daies: and yet then the feare  
of the torments of hell fire so strineth  
in me to the contrary, that I quake at  
the remembrance thereof. And when  
I couet to liue longer, and see more  
daies, I am then stricken with doubt.  
I imagine, that as my life hath bene  
euen from my birth, given and inclin-  
ed so greedily to Sinne, and that is the  
cause of my present dread, I then loth  
and abhorre my longer continuance

hære, fearing leaſt the aptneſſe of my  
corrupt fleſhe by the daylie rebellion  
thereof agaynſt the ſpirite, heape grea-  
ter plagues vpon my poore ſoule. What  
ſhall I doe Lord, feare and diſpaire  
thus oppreſſing mee on all ſides: All  
hope of comfort hath left mee, onely  
griefe and ſorrowe remayneth, know-  
ing not to whome to flie for ſuccour, or  
to whome to make my moane: If I  
ſeeke to man. I knowe his ſtrength,  
pollicie, wiſedome, and comfort to bee  
vaine, his nature inclined to weakeneſſe,  
and wickedneſſe, as mine, and in  
him to bee no helpe. And ſeeking any  
ſwozldly meane, for pardon and remiſ-  
ſion of my ſinne, I acknowledge it al-  
together tranſitorie, ſuperfluous, and  
to no purpoſe: but the ſeeking thereof  
to renewe and increaſe my griefe, that  
I ſhould leaue and giue ouer the true  
and onely platforme of my deliuerie,  
and ſeeke to a counterfeit ſhew of ayd.  
Oh my good God forbid that euer I  
ſhould but onely ſeeke for pardon of  
thy ſelfe, whome moſt grieuouſlie I  
haue offended. To thee, to thee, I fall  
proſtrate, euen in heart, ſweete Ieſus  
the onely Diſpoſition of all ſicke ſoules,  
in whole power conſiſteth the alone  
forgiuenes of ſinnes, bee they neuer ſo  
many

manie or greate. I come, I come,  
though altogether ashamed, vnto thee  
my saviour Iesus Christ, who hast  
promised to be a mediator for the pe-  
nitent vnto God the father. Sweete  
Iesus let me taste of thy goodnes in  
obtayning pardon for my grieuous  
sins. It is thy propertie to call home  
such as wander and goe astray, and to  
trayne them vp in new waies, be their  
sinnnes as red as scarlet, thou hast said  
thou wilt make them as white as  
snowe, and were they as purple thou  
canst make them as white as wooll.  
Oh most sweete promise, oh comfort-  
able saying, oh voice of heavenly con-  
solation, whereby I am comforted,  
whereby I am renited, yea now is my  
conscience lightened, yea nowe haue  
I found the true & onely Restoration of  
my long diseased poore soule, euen thy  
selfe (sweete Iesus) who hast called  
mee, I come, I come, Lorde stretch  
forth thy hande, and receiue mee, giue  
me perfect handfast of this most com-  
fortable saying of thine: let mee inioy  
the true working of this most singu-  
lar medicine, thy death and bitter pas-  
sion, who sufferedst for our sins, and  
camest to take away the punishment  
due for our transgression, and to call



vs to repentance, without which there is no hope of remission of our sinnes. Thy mercie is infinite, thy loue vnsearcheable, and wisdom incomprehensible, whereby thou callest vs, whereby thou louest vs, and whereby thou guidest vs. And euen of mere loue which thou hast to the saluation of my poore soule, (whom thou wouldest rather should conuert than perish) thou hast stirred vp in my heart a loathing of my sin, wherein I haue walked, and embraced the same euen with greedines: Oh that I were as ready to come as thou to call, so willing to leaue, and giue ouer the fulfilling of vnlawfull desires, as thou art to save me. Then should sinne no more dwell in me, nor I in it, but should intore thy continuall fauour, and rest vnder the wings of thy mercie for euermore. Oh Lord, I humbly beseech thee, that as it hath pleased thee to stirre me vp at this time to repentance, as thou hast called me from the wilderness of wickednes, from deepe despair, so to place me in the pleasant fields of sinceritie, truethe, & godlines, as thou hast plucked me out of the claws of satan, so bountifull to hold mee vnder the shadowe of thy wings, and embrace mee with the  
armes

arms of mercie, that I runne no longer  
after the vanities of this worlde, nor  
peelde vnto the vngodly motions of  
the flesh, that my minde beeing free  
from all sinnefull cogitations, I may  
keepe my soule an vndefiled member  
of thy Church, vnto my liues ende, in  
faith, in loue, in feare, in humblenes of  
heart, in prayer, in the true seruice of  
thee, and in all dutifull obedience vn-  
to thy diuine will for euermore. And  
although till thine appoynted time  
this miserable baile must be my conti-  
nuing Citie, and that I must bee gi-  
uen to vse this worlde according to the  
necessitie of worlde causes, as thy  
providence hath assigned euery man to  
exercise his vocation: yet graunt that  
my minde may be continually conuer-  
sant in heavenly things, and though  
my body wander in earth my soule and  
spirite may haue their perfect being  
and abiding by vnfained sayth in hea-  
uen, where thou sittest and raigest  
for euer. That after this mortall and  
corruptible life ended, I may intoe the  
same indeede among the residue of thy  
Saints, and with them sing laud and  
praise vnto thee, worlde without end,  
Amen.

O Lord increase our faith.

An other verie necessarie and  
godly prayer to be said at all times  
of euery Christian man, feeling in  
himselfe the burthen of sin, &  
any kinde of worldly affliction,  
as sickenes, enemies,  
want, or other aduersitie.



**O** gracious God, Oh  
Father of mercie, and  
wonderfull louing-  
kindnesse, who art the  
staye of my life, the  
light of mine eyes, the  
health of my body, and strength of my  
limmes, according to thy wonted loue  
and fatherly affection, vouchsafe to  
looke vpon me, whose life is vile and  
whose estate is most myserable, oh  
Lord there is no righteousness remain-  
ing in mee, but I am within festred  
with the corruption of Sinne, and  
without mosse shamefullie polluted  
withall iniquitie: Oh Lorde, inso-  
much as I confesse that there is no  
parte of my bodie free from abhomi-  
nation, wretche that I am, my con-  
science accuseth mee that I haue  
past

past my most miserable dayes in the  
 senselesse running forward to all flesh-  
 ly desires, and that I haue wilfullie  
 like a most disobedient and stiffneck-  
 ed wretch) cast the most sacred, sweet  
 and comfortable treasure of thine hea-  
 uenly counsaile behinde my backe.  
 Yea, Lord, I cannot but confesse a-  
 gainst my selfe, that I haue deserued  
 thy iust iudgement, the rod of sharpe  
 correction, wherewith (if thou deale  
 according to my desertes) thy iustice  
 must needes condemne mee, and thy  
 chastisements I cannot beare, but  
 shall be vtterlie destroyed and be quite  
 and cleane rooted out of the land of the  
 liuing. This oh Lord, is my reward  
 if thou deale with mee as I haue de-  
 serued, yet oh mercifull G. D. D, one  
 thing is my comforte, namely that al-  
 though thy iustice bee sharpe, and too  
 heauie and intollerable for fleshe and  
 bloude to beare, thy mercies are great  
 and manifolde, and thy fauour great  
 and infinite, and therefore of meere  
 mercie hast thou sayde, that thou de-  
 lightest not in the death of a sinner,  
 but desirest rather that he conuert and  
 liue, whereby sweete Lord, I see that  
 thou art readie to pardon me, & there-  
 fore after my long going astray, to thee  
 the



the fountayne of my ſaluation, in all humbleneſſe I here proſtrate my ſelfe in ardent zeale and deſire to be reſreſhed with the ſweetneſſe of thy moſt comfortable promiſe agayne, who calleſt me moſt louingly, ſaying: Come vnto mee thou that art laden and I will reſreſh thee. Whereby ſweete Lord, my ſoule is moued to thirſt after thy ſauing health, and to bee reſreſhed with that liuelie fountayne, which giueth all thoſe that are in aduerſitie and affliction of ſpirite, moſt ſweete conſolation and comfort againe. Wherefore heare me, heare mee (oh gracious God) and ſatiſſie mee according vnto thy wonted goodnes, and as thou art merciful, even ſo for Jeſus Chriſt thy deere ſonnes ſake, deale fauourably with mee: for ſweete Lord thou knoweſt that I am but fleſh, wherein abideth corruption, frailtie, and proneneſſe to doe thoſe thinges which the ſpirite abhorreth and as long as this body muſt wander here in this vale of ſaine deſires, the ſpirite, which deſireth contrary to the fleſh, muſt needs be cloide and letted from the perſeuering of thoſe good thinges which pleaſe thee, and the fleſhe and the world therof ouer ruleth ſo far, that nature blind

blindnes draweth the outwarde man  
to many noisome & vngodly attempts,  
& causeth it to growell in the puddle of  
ignorance: when yet the spirite offe-  
reth the most comfortable guide to  
wisdomme and knowledge. Whereby  
sweete Lorde, arise a continuall con-  
flict betweene the flesh and the spirite,  
the flesh hauing many and sundry pro-  
curments, as the world and Sathan,  
to picke it forward to wake iniqui-  
tie, ministring many impediments to  
the spirite, to stop the same from wor-  
king that which rendereth vnto the sal-  
uation of my poore soule, insomuch as  
here in this world is no true rest, no  
true comfort, but daylie assaults of  
mortall and most cruel enemies. But  
sweete Lorde, consider that I am but  
dull, in respect whereof I am ready to  
doe euill, and slowe to doe good. And  
for Iesus Christ thy deere sons sake,  
pouchsafe to deliuer mee from all the  
dares and temptations of sathan, co-  
uer mee with the shadowe of thy  
winges, and let thy holy arme be my  
protection to defende and saue mee  
harmeles from sinne, and from the pu-  
nishment due for my former euill and  
corrupt life, let the light of thine holy  
spirite reveale vnto mee the way of  
truth.

trueth and ceſteſtiall happineſſe, that the ſame from henceforth may bee my ſhilde and buckler, whereby I may withſtand and faithfully reſiſt the furious aſſaultes of Sathan & his wicked miniſters and that no manner of euill approach neere vnto me, as I haue deſerued. O Lord ſtrengthen mee and increaſe my faith: haue regarde vnto mee, that as I haue offended thee, and deſerued many & great puniſhmentes for the ſame, ſo I may now taſte of thy free pardon in Chriſt thy beloued ſon, and that thou for his ſake wilt mercifully remoue all plagues and afflictions, ſo farre from mee as may ſtande with thy glorie and my comforte, and vnfained reformation. And although I haue worthily deſerued many euils as enemies of thy iuſtice to raiſe bp againſt me, and the wicked to deuiles intend matter to bring me into diſcredit with the godly, and bitterly to ouerthrow mee: let thy tabernacle yet oh Lord, be open to receiue me, wherein I may reſt defended againſt their crueltie. And although I haue iuſtly deſerued to bee bereaued of all my friendes, to be deſtitute of helpe in my greateſt neede, to be afflicted with the want of all neceſſarie things, and to be  
throwne

throwne downe to the bottome of all  
 distresse, to bee overwhelmed with  
 such calamitie that al the world might  
 iustly forsake me, and in most despit-  
 full, disdainfull, and approbzious  
 manner shake their heades at mee, re-  
 uile mee and say, fie on thee, fie on thee,  
 and that in all these plagues of mine,  
 thou iustly withholde thine helpinge  
 hande and leaue mee comfortlesse in a  
 most desperate estate. Deale not so  
 with mee (sweete Lord) but where  
 thou seest my sinnes to bee great, looke  
 vpon that immaculate lambe thy deere  
 Sonne, and call to minde the promi-  
 ses that in him thou hast made, that  
 were my sinnes as redde as scarlete  
 through him they should bee imputed  
 as white as snowe. Lord deale not in  
 rigour with mee, let thy mercy and  
 not thy iustice pearce the cloudes and  
 giue me comfort, and refresh me a most  
 wretched sinner with the sweete dewe  
 of thy holy spirite, which is the vn-  
 speakeable comfort of thy children, and  
 which beareth witnesse in their hearts  
 that thou hast forgiven their sinnes  
 in Christe, and chosen them to salua-  
 tion, and for his sake hast promised,  
 that thou wilt bee our Father and  
 we shall bee thy children, and as a  
 most



most louing Father vouchsafe vnto  
 vs those things which thy heauenly  
 wisedome shall thinke most meete and  
 conuenient, whether it be vnto mee in  
 this transitorie life, health or sickness,  
 riches or pouertie, or whatsoeuer else  
 may make most for my saluation. And  
 let me not lacke such things as are ne-  
 cessarie for the mayntenance of this  
 life, and whereby I may be able to pay  
 to euery man that which I owe vnto  
 them, and that I defraude no man, but  
 be rather helpfull to all so farre as I  
 may. And forasmuch (oh Lord) as  
 nothing can be prosperous vnto mee  
 without thy blessings, power doe send  
 the dew of thy fauour, and feede mee  
 such sorte as beeing replenished, I  
 may be thankfull to thee, and helpfull  
 to others that wante. And for that  
 thou hast commaunded vs to pray for  
 things necessarie, Lord direct mee,  
 and reiect not my prayers, although  
 flesh and blood (fraught with corrup-  
 tion) cannot rightly desire what I  
 wanteth, but coueteth those things  
 that are contrary to thy good pleasure.  
 I most humble (for Iesus Christs  
 sake) beseech thine omnipotencie to  
 deale with mee in all things in this  
 life, as shall seeme most to thy glorie.

that I may at thy handes enioye all  
 thinges necessarie in this life, to the fi-  
 nishing of a godly, peaceable, and com-  
 fortable course heere to thy glorie and  
 my soules health, that after the same  
 ended, I may, with all the rest of the  
 mysticall bodie of thy Sonne Iesus  
 Christ for his merites enioy the most  
 sweete ioyes of eternall blisse, Amen.

O Lord increase my faith, forgiue my  
 finnes past, and from hencefoorth direct  
 me in true holines and righteousness all  
 the rest of my life, Amen.

**A Short prayer for him that  
 is afflicted in conscience  
 for his finnes.**

**O** God, whose preperitie is euer  
 to haue mercie, yea, whose mercie  
 is infinite, and loue incomprehensible,  
 and who hast not delight in the death  
 of a sinner, looke fauourably vpon mee,  
 who haue so deeply offended thine  
 beautifull maiestie, that I confesse no-  
 thing but condemnation due vnto mee  
 for my manifolde iniquities, my con-  
 science accuseth mee, and mine hearte  
 witnesseth my disobedience, beeing but  
 cast asway, vnlesse it may please thee  
 for

for Ieſus Chriſtes ſake, to turne a-  
way the plagues which I haue iuſtly  
deſerued for the ſame. Lorde ceafe to  
be angry, and according to thy mer-  
cie, not to iuſtice, deale with mee, and  
for thy Sonne Ieſus Chriſtes ſake,  
graunt that although I haue hitherto  
followed (euen with greedineſſe)  
that which I ſhoulde not, giue mee  
nowe grace to followe and embrace  
that which thou commaundest, in thy  
ſonne Ieſus Chriſt, vnto our liues  
end, Amen.

O Lorde increaſe our faith.

**A prayer for a competent and  
neceſſarie liuing.**

*The God above vouchſafeſt ſtore,  
To him in (faith) that prayes therefore  
But for his giftes who thankeleſſe runne:  
Their wealth ſhall waſt like waxe in ſunne.*



Although thy ſtore in-  
creaſe, and ſo greatly  
multiplie, that thou bee  
ſayne to enlarge thy  
roomes, to beſtowe thy  
fruites, thinke thee not  
dif-

discharged of this most necessarie exercise of prayer, but so much the more bound thereunto, for it is not in the increase of fruits, the labour of the hands, or store of wealth that maintaineth thy life, & feedeth thee, vnlesse it bee seasoned with the word of God, which preserueth all that faithfully trust in him.

Thou canst not liue by bread one'y, which is, with things necessary for the body, but by the word of almighty God, the foode of the soule. And yet we are not onely licensed and permitted, but most louingly called to come vnto our heavenly father, for whatsoever wee want, Iacob prayed for food and apparel, and obtained it with abundance, God seth before we aske what we want, yet to shewe our dutiful obedience, and to acknowledge our helpe to come from him, we must prostrate our hearts before him in faith, asking and he will giue, knocking & he will open, seeking & we shall surely finde what is necessarie for vs. We see that God of his meere mercie feedeth the fatherlesse, vouchsafing vnto them all good thinges, to the sustaining of life. Wherefore whatsoever thou be, whether thou be rich or poore, pray faithfully, vse the gifts of GOD thankfully and reuerently, and thinke  
not

Mat. 4.

Gen. 28

Deu. 20



not that thy friendes can helpe thee, labour preuaile thee, without the blessing of God, whereby, enioying food and apparrell be therewith content, and in any case despaire not in pouertie: for the prouidence of God is great, to giue foode and thinges necessarie to such trust in him. And it is not daintie that feedeth so much, as the trust in God can relieue with a small and simple diet as doth appeare in the first of Daniel them that were so well replenished with pulse and water: and contrarily many times we see the rich for all their superfluitie sent emptie away. There neuer any forsaken that trusted in God were their store neuer so small, nor were their abundance neuer so great that prospered vnto the ende with the seruice of God, and therefore be we poore or rich, wee must depende vpon God, that giueth and taketh away.

### The Prayer.

**O** Almighty God and louing Father, who of nothing hast created all thinges liuing, whose care is great ouer them all, that thou sufferest not the most vile or simplest of thy

perish for want of foode, and things  
 requisite for them but seeking the  
 at thy hands thou giuest it them  
 due season, euen to the Rauens, &  
 things liuing: And by thine vn-  
 searchable wisedomme hast appointed  
 euerie liuing creature an abiding,  
 according to his kinde. But such was  
 the vnspeakeable care of man, that  
 thou hast created him to thine owne  
 image, and made him as king & go-  
 uernour ouer all the rest of thy crea-  
 tures, which thou hast set & appoin-  
 ted vnder him, which are so farre in-  
 to him, as where thou hast  
 put in him reason, wisedomme, and  
 ornament, in them brutishnes, be-  
 altogether vnreasonable, & where  
 they haue their being vpon  
 toppes of cold mountaynes in des-  
 erts, vpon hilles on hie, and balletes  
 of ice, and in sundrie other vncon-  
 known places, where tempest and  
 hardnesse and colde, and other  
 naturall daungers oppresse them,  
 thou hast giuen and provided for man,  
 cities, castles, & townes to preserve  
 him from the force of windes, tem-  
 pestes, and stormes, & from the assault  
 of wilde beastes of the felde, in the  
 night and darkenesse quietly to rest:  
 And

And although bozne naked, thou gi-  
 nest him raiment to couer & to cloath  
 him, herbes to his vse, & oyle to make  
 him a cheerefull and glade hearte, and  
 ioyfull countenance. Besides all this  
 of thy meere goodnesse thou hast giuen  
 him the Beasts of the field, the fowles  
 of the ayre, and fishes of the Sea, to  
 bee his foode and sustenance. Ye  
 Lord, such is thy fauour towarde  
 man, that all the rest of thy creature  
 thou hast ordained for his vse and  
 seruice. O swete Lord, such is thy  
 loue towarde man, that thou hast  
 most miraculously prouided for him  
 and yet not for all alike, for it hath  
 pleased thee to make some riche, and  
 some poore, some thou exaltest, some  
 thou keepest lowe, some to liue at ease  
 some by labour, and yet none liueth  
 without thy prouidence. And I  
 among the rest of thy poorest creature  
 doe acknowledge my selfe greatly  
 bounde vnto thee, for helping mee  
 therunto. And as thy seely creature  
 worke of thy hands, humble prostrate  
 my selfe in heart, beseeching thee fa-  
 uourably to looke downe vpon my ne-  
 cessitie and graunt mee whatsoeuer  
 thou seest necessarie for mee. euen a chie-  
 petent & necessarie portion heere, not

O Lord let thy will be done in all things

ouermuch, least I waxe proude & dis-  
 taine mine inferiours, and if it bee thy  
 will, vouchsafe vnto mee not ouer lit-  
 tle, least bzgent necessitie drine mee to  
 ouermuch care, & ouermuch care, carie  
 me to vnlawful meanes, and so I run  
 headlong into thy disfauour. But fill  
 my basket, and blesse my store (oh  
 worde) that I may enioy at thy mer-  
 cyfull handes sufficiencie for my selfe,  
 and for the reliefe of such as thou hast  
 committed to my gouernment. And for  
 as much (good Lord) as all mine indu-  
 strie, carke, care, and great trauell, can-  
 not any thing further mee, relieue, or  
 satisfie mee in my necessitie, vnesse  
 thou vouchsafe thereunto good suc-  
 cesse for thy mercies sake, blesse mee in  
 all my affaires, blesse the frutes in the  
 felde, my cattell, and all other things  
 belonging either to my selfe or any o-  
 ther thy seruants, that by the frutes  
 thereof, I and they may be releued.  
 Blesse the worke of our handes, that  
 they may prosper, blesse my senses,  
 that they waxe not dull: but bee al-  
 wayes capable of such thinges as be-  
 long vnto my vocation, that I may  
 effectuallie execute the same, both ac-  
 cording to thy lawes, & truth of that  
 which I take in hande, that I deceiue  
 not



not, neither by mine ignozance or negligence, those that put mee in trust, but by the tracth of my calling I may be able to liue and swade thzough the hardnesse of this world, and be rather helpesome to the poore, than burthensome to the rich. Oh Lorde, bring thus to passe, for without thy blessing and fatherly furtherance, I cannot sufficiently execute it, neither can thou prosper whereupon the whole state of my liuing and maintenance dependeth. Wherefore (good Lorde) guide mine handes, and blesse mine vnderstanding, to the prosperous execution of all thinges concerning my vocation, that I may gett those thinges which may bee sufficient for my reliefe and maintenance of mee and mine, to the profit of my neighbours, & glory for thy blessed name. And whatsoeuer doth happen vnto me, povertie or riches, make me (good Lorde) of a patient, contented, and thankfull minde, that in aduersitie I runne not headlong into such meanes as are vngodly, neither in prosperitie waxe thy prouder, but waite thy good pleasure in them both, with thankfulness, and euermore liue in thee, and by thee, in the end raigne with thee in heauen.

where thou sittest as authour and gi-  
uer of all thinges, graunt this for thy  
sonne Iesus Christes sake to whome  
with thee and the holie Ghost bee all  
honor and prayse for euer, Amen.

O Lord increase our faith.

A short prayer for a com-  
petent lyuing.

**O** God my God, whose loue is  
great, and care of thy creatures  
such as thou hast promised neuer to  
suffer the least of them that depend on  
thee, & seeke their reliefe at thy hands, to  
perish, or to want things necessary for  
them. Wherefore (oh Lord) I thy Al-  
most creature, being of my selfe poore, and  
altogether vnable to passe through  
this wretched and harde world, doe in  
all humilitie and obedience, prostrate  
my selfe before thee in the name of thy  
sonne Iesus Christ, beseeching thee  
that it may please thee to afforde mee  
those things that are necessarie for me,  
as meat, drinke and other things, that  
are expedient for the sustentation of  
my life heere, that ouermuch pouerty  
oppresse me not, neither that I be dis-  
comfited

uen to vse meanes contrarie to thy  
lawes, for as thou art of ablenesse and  
power, so art thou of will to helpe the  
poore, to relieue the oppressed, to com-  
fort the afflicted, to raise the lowly and  
to aide the needie. and therefore (sweet  
Lorde) I humbly craue thy fauorable  
aid towards me, that thou wilt vouch-  
safe to blesse my store, and replenish my  
basket with thy blessings, that I may  
bee able to liue in thy faith, feare, and  
loue, and bee out of the debt and daun-  
ger of all men, through Iesus Christ  
Amen.

O Lord increase our faith.

A prayer necessarie after the  
hearing of the worde of  
God.

*Attend vnto the Gospell bright,  
Heare it and read it and liue vpright:  
It is the light and candle cleere,  
That brings vs all to heauen heere.*



Consider when thou  
hearest the worde of  
God preached, it doth  
but as it were beare  
thine eares, and rende-  
reth no further bene-  
fit.

fire vntill by the working of Gods holy  
 spirit, it be inwardly reuealed vnto thee  
 and setled in thee. For GOD by two  
 meanes speaketh vnto vs, namely, by the  
 preacher whom he sendeth to teach vs,  
 and by his holy spirit, whereby his do-  
 ctrine is so setled in our hearts, that wee  
 inwardly inioy the true benefite there-  
 of. For without the helpe of the holie  
 Ghost, the voice of the preacher vani-  
 sheth, and the hearers profite nothing  
 at all. Saint Iohn saith, that hee that  
 knoweth God heareth his word but hee  
 that is not of God, heareth it not. Where-  
 by the spirit of truth is discerned from  
 the spirit of errour, The word of God  
 is liuely and effectuell, and pierceth  
 more than a two edged sword entering  
 euen into the diuision of the soule and  
 the spirite. &c. Wherefore pray that as  
 the Lord sendeth his messengers to  
 shewe his will: so you may both heare  
 it, vnderstande it, and purely liue ther-  
 after, pray for faith: for without faith  
 the hearing of the worde profiteth no-  
 thing, but is as seed sown in dry ground  
 that cannot bring forth fruit. Where-  
 fore let vs bee as good ground which is  
 watered with the dew of a constant be-  
 liefe of that which wee heare that the  
 word of God which is now preached a-



mongest vs, bee not as ſeede ſowne in vaine. The Lord make vs al fruitful hearers, dutiful followers, & plentiful bringers forth of the fruites of his word.

### A Praier before a Sermon.

**V**ouchſafe oh mercifull God, to open the cloſet of my darke vnderſtanding, that thy ſworde may enter therein, and be ſo receiued of mee, as that ignorance, the mother of diſobedience beeing thruſt out, heauenly knowledge may enter in, and haue perfect abode in the bowels of mine heart. Giue me grace (oh Lord) that the ſeed of trueth beeing ſowne in mine heart, may take deepe roote, and bring forth to the comfort of my poore ſoule, ſixty, an hundred, and a thouſand folde: and let thy ſpirit ſo rule the lippes of thy ſeruant and miniſter, as that he utter nothing but the ſworde of life. With ſuch boldnes, as neither feare or affection ſtoppe the free paſſage of the ſame, that we thy flocke may wait for the ſame, may more and more deſire and long to picke vp the crowmes that fall from thy table: ſend ſuch, and ſo many

laborers (oh Lord) into thine harvest,  
as may be both painfull, faithfull, and  
able to gather by little & little the dis-  
persed sheaves of the Church, that are  
appointed to be receiued into thy cele-  
stiall Barne, and banish from this  
wholesome worke all such as are not  
sent from thee, and come not truely to  
edifie, but rather to reape their owne  
gaine, making as it were merchandize  
of thy word, teaching in stead of truely  
the traditions of men. Lord vouchsafe  
at this time grace into his lips, that  
now is to sound forth, and declare thy  
will, and grace vnto our heartes that  
are present to heare it, that he by tea-  
ching truely, and we by following ef-  
fectually, may through Christ obtaine  
at thine hands remission of our offen-  
ces past, light in steede of darkenes,  
peace for trouble, & heauenly happines  
instead of worldly felicity, that tasting  
that sweetnes of celestall comfort, we  
may despise terrestrial, and after this  
life ended, inioy the perfect ioyes of e-  
ternall blisse through Iesus Christe  
our saviour and redeemer, Amen.

O Lord increase our faith.

# A praier after the worde preached.

The preface of this  
praier.



Ow we haue receiued  
the benefite of the hea-  
ring of the word of God  
the fruites whereof doe  
tende to the perfection  
of a godly life, and  
godly life is the waye to eternall life  
in Christ our Lorde: Let vs with all di-  
ligence, imprinte within the closet  
our heartes, the gladesome and most  
comfortable tidings which we haue re-  
ceiued at the mouth of this messenger  
of God, and with a perfect faith lay  
the same in our vnderstanding and re-  
membrance, least that forgetting the  
same, and neglecting the exercise of  
godly life, wee bee taken awaie as trees  
that beare no fruites, and cast into the  
fire. Let vs therefore pray that God  
would vouchsafe to sende his holie  
spirit the comforter, which may retain  
the good tidings of the Gospell in our  
heartes, whereby wee may appeare  
trees bearing good fruites, and so be  
pre-

preserved vntill the comming of our  
 Lorde Iesus, who wil then receiue vs, &  
 set vs in the inheritance which he hath  
 purchased for as many as belecue in his  
 word.

### The Prayer.

**O** Heauenly Father, who hast not  
 onely boughsafed to make vs to  
 thine own Image and likenes, but al-  
 so to send thy sonne Iesus Christ in=  
 to this worlde for our saluation, and  
 hast by him, not onely giuen vs know=  
 ledge of thy diuine wil heere on earth,  
 but left it for our learning, but also  
 hath taken away our sinnes, and set  
 downe the perfecte rule to direct all  
 our actions and doings by the same,  
 which yet neuerthelesse continueth  
 hard and darke, to such as neither by  
 thy grace haue bin enlightened, nor by  
 the preaching of such as thou hast sent  
 vnto vs taught, which also is of none ef=  
 fect, without thine especial grace work=  
 ing to the true setting thereof with=  
 the bowels of the inner man: for  
 althoughe we heare with our  
 eares, we cannot conceiue it in our  
 hartes, nor shewe it in conuersa=  
 tion, without the especiall working  
 of



of thine holy ſpirie within vs, greatlye  
 lie are we therefore bounde vnto thee  
 oh Lord, for bouchſafing vs to liue  
 in this time wherein darkenes and  
 ignorance is ſo much defaced, ſuperſti-  
 tion ſuppreſſed, and thy trueth (the  
 ſworde of life, the ſeede of our ſalua-  
 tion) ſo bountefullie diſtributed  
 throughout this our Country, to our  
 vnſpeakeable comfort, and great ter-  
 rour of ſuch as hate thy trueth: And  
 we yeelde thee humble thanks, that  
 hath pleaſed thee to feede vs at this  
 time with the wholeſome breade of  
 the heauenly Manna, the ſword of eter-  
 nall trueth, which as we haue heard  
 with our outward eares, ſo grant  
 to be replenished inwardlie, and feede  
 at full, that we may loath and abhorre  
 all things which are not of the  
 table of our ſaluacion, the Goſpell  
 of thy ſonne Ieſus Chriſt.

And ſo much (oh mercifull God)  
 as we may heare & not perceiue,  
 read and not vnderſtand, without the  
 light of thine holy ſpirit guiding  
 and inſtructing vs, I humbly beſeech thee  
 to inſpire our hearts with a true  
 vnderſtanding of that which this  
 we haue heard with our outward  
 eares, pronounced by the meſſenger

and preacher of thy worde, and grant  
 that it may so worke in the amende-  
 ment of our liues and the increase of  
 faith, feare and loue of thee, that it may  
 continually abide with vs, and to our  
 comfort, effectually worke in vs vnto  
 our liues end, and that we may accept  
 the same at the mouth of thy messin-  
 ger, as deliuered euen by thine owne  
 heauenly voice, as indeed it is, as long  
 as it defereth not from thine holie  
 word & Gospell, giuing all the praise  
 and glorie vnto thine owne selfe, for  
 he is but a minister to declare thy will  
 vnto vs, who are the ground, and thy  
 worde the seede, which beeing sowen  
 in our hearts by the Minister, may not  
 onely take some root, but growe vp ef-  
 fectually, to our comfortable iustifi-  
 cation and learning. And giue vs grace  
 (oh heauenly God) in this so per-  
 nicious a time of sectes, schismes, and  
 dangerous controuersies that we may  
 beare constant hearts, carefull and de-  
 uout mindes to the trueth, auoyding  
 (with diligence) the perswasions of  
 such as seeke to set vp superstitiō, and  
 maintaine erroze and vnttrue doctrine.  
 And as the Niuiurs at þe preaching of  
 Jonas repented their sinne: so giue vs  
 grace not only for a time, but earnestly

bewaile my manifold offences, and  
 wholly cleaue to fulfill the truth of thy  
 lawes, to the saluation of our poore  
 soules. Let not sathan (Sweete Lord)  
 at any time wrest thy trueth sowen in  
 our heartes, neither let him nor his  
 ministers pzeuayle, in sowing tares,  
 cockle, or darnell among the Gospell,  
 as they continually seeke and desire to  
 mar the haruest of their good fruites  
 though they bee fewe, by reason of our  
 owne corruption which we haue ga-  
 thered by the hearing of the Gospell,  
 yet (Sweete Lord) vouchsafe to in-  
 crease them by vertue of thine holie  
 spirit working within vs. And let not  
 our desire of seruing thee, be either cho-  
 ked or snared with the vnlawfull de-  
 sires of this most wretched world, but  
 that we may rightly & truely discern  
 the truth from false doctrine, and may  
 vnderstande who are the true mini-  
 sters, with earnest attentiuenes vnto  
 the vtterance of thy will by them, care-  
 fully and warily auoyding the coun-  
 terfaite barking of such to speake for  
 their owne benefite, hauing further re-  
 spect to their owne pleasure, profite,  
 commoditie, than to the edifying of  
 our poore soules, whome thou resembl-  
 est to wolues, taking vpon them  
 (vnder

Under the shadow of simplicitie, and  
 rayned shewe of innocencie) to guyde  
 thy flocke, who indeede are most de-  
 testable hypocrites and deuourers of  
 thy sheepe, whom I beseech thee to cut  
 off from thy godly and diuine functi-  
 on, and office of preaching, that thy  
 trueth beeing at all times purely bite-  
 red by good and deuout Pastors, wee  
 thy poore flocke may for euermore be  
 truly edified, and continue within the  
 hardles of sincere conuersion and god-  
 ly liuing, to the praise of thy holy  
 name, and to the attainment of our  
 heauenly inheritance, for thy Sonne  
 Iesus Christes sake, Amen,

O Lord increase our faith, and make vs.  
 euermore attentiu hearers, true con-  
 ceiuers, and diligent fulfilers of thy  
 will.

### A short prayer after a Sermon.

O Lord be vouchsafe that as of thy  
 goodnesse thou hast through thy  
 sonne our sauour, left for our lerning,  
 and to our vnspeakeable comfort, the  
 word of trueth, the Gospel of our sal-  
 uation, which none can lerne but by  
 hearing, and none can preach vlesse  
 hee



hee bee sent, I humbly beseech thee  
therefoze to giue me thy grace, that  
I haue heard thy worde at this time  
by thy Minister and messenger: so  
and all the hearers may bee able pre-  
fectly to retayne the same in our hearts  
according to thy heavenly will, vntill  
our liues ende. Amen.

O Lord increase our faith,

### A thanksgiuing to God for his benefits.

*Blesse thou the Lord that giueth blisse,  
Hee blesteth him that thankfull is:  
But he that thanklesse doth despise,  
Hee listeneth not vnto his cries.*



Be thankfull vnto al-  
mightie G O D for al  
things, in the name of  
our Lorde Iesus Christ  
who hath left vs a per-  
fect patterne of thankfulnes, by his  
continuall lifting vp his eyes vnto hea-  
uen, giuing thanks vnto his heavenly  
father, for all things, by whose exam-  
ple wee are taught to giue continual  
thanks, as a testimony of our good will  
for

for his benefites bestowed vpon vs, let vs  
pray alwaies, let vs alwaies reioyce, &  
without ceassing giue thanks, for it is  
the will of God the Father, in his sonne  
Iesus Christ towards vs. Saint Austine  
briefely in this wise exhorteth vs to bee  
thankfull, namely, heartily to say, God  
be thanked: which is but short, yet not so  
short as sweete ( no doubt ) in the no-  
strils of his heavenly maiestie, and an  
acceptable sacrifice. Chrysostome also  
willeth vs to giue thanks vnto the Lord  
and to blesse him, yea although euill  
chances happen vnto vs, and then shall  
those euils be taken awaie: and on the  
contrarie ( it must needes followe ) hee  
saith, that if prosperous things happen  
vnto vs, and wee continue vnthankfull,  
our prosperitie shalbe turned into ad-  
uersitie. So pure a balme and sweete o-  
dour is giuing of thankes that the Lord  
taketh it as a most acceptable recom-  
pence for all his benefites, which we  
cannot otherwise deserue. Let vs conti-  
nually say, the name of God bee pray-  
sed, and not with tongue only, but from  
the depth of the heart. For it is a terme  
sometime vsed of the wicked, who haue  
their reward with hypocrites, but blesse  
the Lord in sayth, & thou shalt bee bles-  
sed both in thy going out and comming

in, both in thine house, and in the fielde,  
in all things at all times, and in all pla-  
ces. The chiefeſt manner of thanks vnto  
God, is obedience vnto his will, & what-  
ſoeuer happeneth vnto vs, to accept it  
with patience, yeelding our ſelues to the  
will of him that ſendeth the ſame, for  
true thankefulneſſe is not in the tongue,  
but from the heart, which being fraught  
with vnſained loue to G O D, rendreth  
thanks acceptable, though the lippes  
move nothing at all. Yet for the outward  
teſtimonie of our thankfull mindes, let  
vs openly giue prayſe vnto him that gi-  
ueth all good things.

#### The Prayer.

**O** God of vnſpeakable mercy and  
father of marvellous louing kind-  
neſſe, the onely giuer of good and per-  
fect giſtes, who art moze readie to  
giue than wee to aſke, hearing before  
wee call, and giuing before wee deſire  
things neceſſarie for vs. I yeelde thee  
humble thanks for thy continuall  
fauour and kindeneſſe towards vs thy  
poore creatures, for whose ſaluation  
when we were loſt thou waſt conten-  
ted euen of thy meere loue to ſend thine  
onely delight into this world, thy ſon  
Jeſus Chriſt, taking humane nature  
vpon

upon him, and abiding the most bitter  
pangs of death upon the crulle, to re-  
deeme vs agayne into thy fauour,  
which by our disobedience was lost to  
bring vs from darkenesse and the sha-  
dowe of death (whereunto our blind-  
nes had brought vs) into the light of  
truth, to restore vs from ignorance &  
error, to wisdom & knowledge, than  
the which a more precious gift coulde  
not haue bene bestowed vpon vs poore  
wretched creatures. What greater  
comfort? What greater ioye? What  
greater benefite coulde thy diuinitie  
haue bestowed vpon fillic man, than  
of a cast-away, to make him a saued  
soule, of a lost sonne, the child of God,  
and of a poore banished wretch, an in-  
heritour of the kingdome of heauen?  
Lorde, such was thine vspeakeable  
loue, and the benefite that the obedi-  
ence of thy Sonne purchased for vs,  
that if it were possible for vs to yelde  
unto thee as many thanks and pray-  
ses as coulde fill euen heauen and  
earth, and did yelde our bodies and  
soules to bitter tormentes in hell for  
thy sake, from which thou hast redee-  
med vs, it were nothing in recom-  
pence of the least part of this thy loue  
in giuing this sacrifice thy Sonne, in  
whom



Whom was thine onely and whole delight, to pacifie thine owne displeasure, and to purchase thy fauour and loue agayne: a thing maruellous, that the offended shoulde seeke the attonement with the offendour, after so vnspokeable a meane, and yet requiring nothing at our handes but thankfulness and obedient heartes. Lord giue vs thankfull heartes, that wee may yeelde thee all possible prayes, which although I cannot sufficiently, yet Lord I yeelde thee thanks, euen from the bottome of my heart, from the deepe depth of myne vnderstanding, who hast deserved farre more than any man or Angell can by any meane satisfie not onely in giuing thy Sonne for vs, but in leauing vnto vs a continuall remembrance of the same thing vnspokeable loue, thy Gospel, wherein consisteth the rule where by wee are directed, euen thy worde, which (although heauen and earth passe and perish) yet shall not one iote thereof (as thou hast promised) diminishe or decay, without the which wee shoulde haue continued in our accustomed blindness and ignorance. These thy benefites are vnspokeable, yet sweet Lord, the creating of vs after thy like

ness, and making vs after thine owne  
image deserveth no lesse prayse and  
thankes, where it lay in thy power to  
haue fashioned vs after sundry other  
formes, as of wormes in the earth, fi-  
shes in the sea, and beastes of the lande,  
most vgly and most strange, hauing  
neither the knowledge of thy will,  
sense nor feeling of thy goodnes (which  
is the sweetest comforte in the worlde,  
yea, without the which, is no true  
comfort at all) nor to enioy any qua-  
litie either of bodie or minde, which is  
any thing at all comfortable to the  
giftes which thou hast indued man-  
kind withall. Moreover (O Lord) I  
thank thee for all other thine unspeak-  
able mercies and benefites continu-  
ally bestowed vpon me, as for feeding,  
cloathing, and protecting me and mine  
hitherunto, giuing vs all thinges ne-  
cessary both for our soules and bodies.  
Sweet Lord, as I am of my selfe no-  
thing, neither can doe any thing of my  
selfe, without thine especiall helpe for  
my reliefe & maintenance, vouchsafe  
for thy sonne Iesus Christs sake that  
as of thy free fauour and mercie, thou  
hast vouchsafed vnto vs thy creatures  
all these and many other unspeakeable  
benefits, hitherunto: so vouchsafe the  
like

like loue and tender care to warde vs  
 alwaies hereafter, that we may proſ-  
 per in our vocations, and go forwarde  
 in the dailie ſeruiſe of thee, & through  
 the merites of thy ſon Jeſus Chriſt,  
 obtaine pardon for our ſinnes paſt, and  
 liue in faith and feare, and loue hereaf-  
 ter, enioying all things requiſite for  
 our reliefe, for Jeſus Chriſt thy deere  
 ſonne, Amen.

O Lord increaſe our faith.

A ſhort thankſgiuing for the  
 benefites of God.

**I** Veilde thee all humble and poſſible  
 I thanks (oh mercifull God) for that  
 thou haſt not onely heeretofore tender-  
 ed the ſaluation of our poore ſoules, &  
 by the death of thine onely ſon redee-  
 med vs from death to life: but doeſt  
 alſo continue a tender care of vs, pre-  
 ſeruing vs as the apple of thine eye,  
 from the dangerous aſſaultes of Sa-  
 than, and prouideſt for vs all things  
 neceſſarie, deſeruing moze thanks and  
 praifes than the tongue of men or  
 Angels can declare: accept theſe my  
 praifes and thankſgiuing (oh Lord)  
 I beſeech thee, and increaſe in mee  
 daily

asily desire to praise the goodnes, acknowledging all and euery good & perfect gift to come from thee, to whome with the sonne and holy Ghost, be all honour and vncessant praise, for euer and euer moze, Amen.

O Lord increase our faith.

A deuout prayer, that wee may alwaies haue consideration that we must die, which, as it is good at all times, so especially in the common plague or sickens.

*Remember as thou art a man  
So thou must die, none shun it can:  
Nothing more sure, the time vn Timer,  
Wherefore take heede, liue not secure.*



Ylenas the Philosopher, hauing knowledge but by the instinct of nature before the publishing of the gospel, saw further into the miserable estate of man in those daies, than wee endeavour to vnderstand, liuing too securely now in the cleer light of the same, for his



his opinion was , that if wee consider with our selues what we are, whereof we are, and what we shall be, we could not but lament our miserable estate. Which saying of his was maruellous then, when men liued in darkenesse, but much more maruellous that it is no better considered & regarded, now in the time of the light of trueth. For where wee shoulde haue great care to dye well, wee liue in wicked securitie, and where we should haue greater care to dye well, wee foolishly thinke to liue for euer, and so are wee often times taken vnawares. But let vs perswade our selues, and not onely perswade, but fullie resolue our selues, that wee shal die, and let vs indouour to make a good ende, for a good ende excuseth a bad life past, and an euill end, is a great argument of an euill life, and eternall death.

For sake sinne, and imbrace death willingly, so shalt thou seeme happie in this life, and not unhappie at the houre of death. In the morning, thinke not to liue till night, and at night thinke not to liue till morning. So shalt thou liue so much the more circumspectly, and be alwayes readie to die.

Account thy selfe in this worlde but as a guest that lodgeth for a night, and do-

departeth in the morning, and as a wandering pilgrime of no certaine abode, lift vp thy minde to God, hauing heere no certaine citie, for if thou liue tenne or an hundred, or a thousande yeares, there is no helpe, but the graue must be thine end. Blessed are they that die in the Lord, Wherefore prepare thy selfe to die not in thine owne wisdom, for that will deceiue thee: but in the wisdom of God, that thy hope may be sure, his ioyes thine, and his goodnesse thine inheritance.

### The prayer.

**O** God the onely giuer of life, and the maintainer & preseruer thereof, and the life after death, graunt mee continually due consideration, that as this bodie of mine is builded vpon an earthlie foundation, and framed of the substance of dust and clay, which is not durable, the glorie whereof vanissheth like the flowre of the felde, which is soone cut downe and withered. The bodie is the mansion, or rather the prison of the soule, and the same so fraile, weake and feeble subiect to so many infirmities, diseases, griefes and malidies, yea to so manie causes

causes that procure the dissolution  
 bodie and soule, that death often hap  
 peneth when we thinke least thereto  
 it commeth sodainely as the light  
 ning, and taketh vs vnawares. Why  
 fore graunt oh God of my life, that  
 I may haue such continuall care, for  
 sight, and diligent respect vnto the  
 rection of my doings, cogitations  
 wordes, as I load not my poore soule  
 so much with the burthen of senceles  
 securitie, sinne and iniquitie, that  
 bodie being sodainely intangled with  
 the snare of death, it be caried where  
 there is no rest, no toy, no comfeyt,  
 consolation, but continuall mourning  
 weeping and anguish of minde, as  
 Iuston spoken of in thine holy Gho  
 spell, who going on blindly, loosely  
 carelesly, without regarde either  
 thee, or remembrance of his ende,  
 most detestable couetousnes, & all kinde  
 of wickednesse, was sodainely taken  
 from his mucke and wealth which  
 had wrongfully gotten, and miserably  
 hoorded by (yet denying poore Lazarus  
 the croumes that fell, and were taken  
 from his table) was caried by the deu  
 uell and his Angels into euerlasting  
 and most painefull tormentes, where  
 was sweeping and gnashing of teeth.

Oh my sweete Lord, let not mine  
heart be blinded with the baile of va-  
ntie, nor nouled in the delightes of  
this worlde, so intangled in the net of  
incontinencie, nor clad in the weeds  
of wilfull forgetfulness of mine estate,  
that I be taken as the rich man, who  
dwelling within himself to enlarge the  
treasures, wherein he might conuey his  
gaine so much increasing, who stan-  
ding in his euill conceite of couetous-  
nesse, thinketng himselfe most secure,  
was taken vnawares from his aboun-  
dance, and lest his riches he knew not  
whome, (O most gracious & louing  
God) an unhappie end, where in steede  
of heavenly contemplations and god-  
ly cogitations (which thou requirest  
all times of such as are thine, but  
specially at the houre of death) there  
appeared a most horrible intent of co-  
uinousnesse, which thou vtterly abhor-  
rest, a manifest token good Lord, of  
forgetfulness of his end, and an argu-  
ment that he was the childe of sathan:  
O thou shewest mercy to as many as  
repent and turne to thee.

Oh my most louing father, lighten  
my eyes, that I sleepe not in sin, nor  
lurke in darkenesse, according to the  
flesh, that I fall not vn-  
awares



ſwares into the dungcon of deſtruction  
 death and hell, but make mee alwaies  
 readie and willing to come vnto the  
 euē ſmith deſire, when it pleaſeth thee  
 to call me by laying thy hande, by any  
 plague or ſickenes vpon me, let me  
 drawe, as it were backward, when  
 thou inuiteſt me to the ſweet banquet  
 of thine heavenly kingdome, as by the  
 ſworde and Goſpell preached and re-  
 uealed vnto vs, which is an eſpecial  
 calling of vs, and when I feele my ſelf  
 diſtempered; grieved or vexed with  
 any kinde of ſickenesſe, plague, or  
 ſeaſe, which is another of thy calling  
 and eſpecial warning that we muſt  
 die, or when by courſe of time in  
 ſome age, when we imagine our ſelf  
 to bee neere: but (Lorde) when I am  
 at my daily buſines and labour, when  
 I eate or drinke, when I am in the  
 beſt temperature and health, in the  
 chiefeſt yeares at all times, and in all  
 places, giue mee grace to thinke that  
 death ſtandeth at my elbowe, alwaies  
 readie to ſtrike me, that I ſleepe not  
 ſinne and ſecuritie, til the time ſodainly  
 come of my departure, and ſo be  
 taken vnprovidēd, & periſh without re-  
 pentance. Oh Lord, who can perſwade  
 himſelfe to live long & ſee many dayes

Specially in dangerous and contagious  
 times of sicknesse, seeing so ma-  
 ny examples dayly to put vs in mind  
 of death, for in the most temperate  
 time of health, some at their mothers  
 appes by humane iudgement like-  
 ly to liue long, sodaynly giue vp the  
 hoste, some in their youth, some in  
 middle yeares, yea, and when grauest  
 experience aboundeth, are sodainlie  
 called away, and are no more seene. Al-  
 which notwithstanding (Oh Lord)  
 such is & blindnes of our nature, that  
 we thinke this worlde a continual be-  
 ing for vs, and couet, euen with grie-  
 uousnes, to see manie dayes, where wee  
 scape sin vpon sin, to the ouerburde-  
 ning of our poore soules, seldome or not  
 at all thinking to die. But graunt my  
 most sweete Lorde, that as I desire to  
 liue, so I may haue a greater desire to  
 die well, that I make an happie end  
 abandoning all feare of death, that the  
 agitation thereof may dwell in peace  
 within the mansion of my heart, and  
 when it shal approch neere vnto me. I  
 be not frō it, but may goe forth with  
 him to meete the same: considering that  
 death is a meane to end my cares, and to  
 begin my toyes: it is the finishing of  
 my sorrow, & enterance into blesse. which  
 I made

made thy ſeruant Paul to ſay, That hee  
 deſired to bee deliuered from the bur-  
 then of this life, and to bee with thee,  
 where is nothing but ioyes vnſpeak-  
 able. And contrarie heere on earth, no-  
 thing but care and woe: which moued  
 thy ſeruant Iob to call this life a war-  
 fare, and this worlde, a wylberneſſe,  
 where is nothing but conflictes be-  
 twene the fleſhe and the ſpirit, dayly  
 increaſe of ſinne, and continuall care of  
 vanities. Oh God giue vs carefull  
 hearts to loue thee while we liue here,  
 giue vs continuall feare, vnſained  
 zeale, perfect faith, and godly care to be  
 good to all men, and earneſt deſire to  
 come vnto thee, who art the ende of all  
 trouble and labour, and the beginning  
 of eaſe, the end of ſtrife, and the begin-  
 ning of peace, the end of all miſeric, and  
 the beginning of all bleſſe, the ende of  
 death, and the beginning of life, where  
 unto ſweete Lord, graunt that with  
 vnſained deſire, wee may faithfully en-  
 deuour ourſelues to come, where the  
 Sonne is gone befoze to direct vs the  
 way, and where thou ſitteſt to iudge  
 according to euerie mans deſerts, ma-  
 king all thoſe that thou findeſt with  
 the Lampe of true faith, burning  
 their heartes, partakers of the euerlaſting

*Oh Lord Iob to ſay  
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 ning of peace, the end of all miſeric, and  
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 king all thoſe that thou findeſt with  
 the Lampe of true faith, burning  
 their heartes, partakers of the euerlaſting*

sting loyes thereto. In number of  
whome, oh sweete Lord, accept mee  
heare, and cleanse me from all my sins,  
that I may appeare among them in  
the worlde to come, through the same  
Jesus Christ our Lord. in whose  
name I commende my selfe vnto thy  
handes, to liue for ever in thee sweete  
God, Amen,

O Lord increase our faith.

A short prayer, to bee mindfull  
and readie to die.

**O** God, in whose hands consisteth  
the life of all mankinde for thy son  
Jesus Christs sake. vouchsafe to giue  
me grace, to set before mine eyes (as a  
most certain marke, wherto this fragile  
odie of mine must tende it selfe) the  
image of that which is to the faithfull  
the end of payne, and the beginning of  
pleasure, the ende of miserie and begin-  
ning of blisse, but to the secure & care-  
lesse the end of their pleasures, and be-  
ginning of eternall paines, and vouch-  
safe (good Lord) earnest desire of ser-  
uing thee, and leading my life accor-  
ding vnto thy will, that whensoeuer  
pleaseth thee to call mee, I bee not  
thy 2 through



through feare ſtricken with doubt of  
condemnation, but euen at the laſt  
gaſpethrough vnfaigned faith in Je-  
ſus Chriſt, may take and haue taſt of  
eternall ſaluation, that death bee not  
terrible vnto mee, but rather when it  
commeth, I may with ioy receiue the  
ſame, in the name of Jeſus Chriſt,  
mine onely ſauour & redeemer, Amen

O Lord increaſe our faith.

A ſhort praier for all men, at all times  
neceſſarie,

*Pray thou in fayth for each degree,  
As God by Iames commaundeth thee:  
So ſhalt thou proſper in thy waies,  
And liue forth many and happy daies.*



He Letanie is a prayer  
for the eſtate of all men  
in generall, and ſet out  
for the vſe of the whole  
congregation, as it were  
with one mouth and one  
voyce to bee pronounced together  
begging at the handes of G O D, not  
onely pardon for our manifold ſinnes,  
but alſo crauing thinges neceſſarie,  
well for them that are abſent as preſent  
yea, for all men, a thing moſt commended

dable

dable and godlie, & as S. James willet  
 vs to pray one for another, that we may  
 bee hearde of God, for the praier of the  
 righteous auaieth much. Loue thy  
 neighbour as thy selfe, saith S. Paul, and  
 pray instantly for all men. Wee see then  
 that it is not inough for vs, neither are  
 wee discharged, praying onely for our  
 selues, but we must pray for al men. And  
 because the zealous may ( without the  
 so often repetitiō of these words: Good  
 Lord: deliuer vs, &c. And, wee beseech  
 thee, &c.) priuately utter his godly de-  
 sire of the prosperitie of his Christian  
 brethren, without answeringe himselve  
 in those respectes, I haue thought it not  
 amisse, to contriue it into this praier fol-  
 lowing, the which I pray the reader wil-  
 lingly to accept, and to vse it faithfully  
 and often, as time and occasion shall  
 require.

## The Prayer.

**O** almightie God, the father of  
 all that beleue in thee haue mercie  
 vpon vs, who most miserably haue  
 offended thee. Remember not our of-  
 fences, nor punish vs according to the  
 multitude of our sinnes. Pardon vs,  
 and spare vs good Lord, whome thou  
 hast redeemed with the blood of thy  
 sonne:

sonne: direct all our cogitations, and actions, that we giue none occasion of thine anger towarde vs for euer: mercifully saue and defende vs from sinne and mischief, from the craftes and assaultes of sathan, from thy displeasure and eternall damnation. Good Lord for thy mercies sake deliuer vs from darknes of misbelæfe, from hardness of minde, from malice, enuie, hatred and double dealing, from euill motions of our tozrupt flesh, and from all worldly vanities. Saue vs from plague and pestilence, from extreme hunger and famine, from seueraine death, from heresie and false doctrine, and graunt vs alwaies will and ablenes. to fulfill all thy most goodly commandementes with a cleare and pure heart.

We present with vs (good Lord) all our troubles, vexation of mind & the houre of our departure hence. And for thy meere mercies sake be thou fauourable vnto vs, in the day when we must giue account of our life past, that we be not rewarded according to our deserts, but by the merites of thy son Iesus Christ, may enjoy eternall saluation. Oh most mercifull and clemētizing God, I most miserable & miserable

Wretched

wretched ſinner, heere humbly proſtra-  
 ting my ſelfe befoze thee, beſeech thee  
 to liſten to my petitions, graunt vnto  
 thine vniuerſall Church, godly and  
 deuout Preachers of thy worde and  
 Goſpell, that it may daily increaſe,  
 in vertuous and godlie gouernment  
 growing and proceeding from faith to  
 faith, truly knowing thee, and vnfa-  
 tedly ſeruing thee. Graunt vnto thy  
 ſeruant Elizabeth our queene, true vnder-  
 ſtanding of thy will, and vnto her  
 counſaile knowledge and wiſedome,  
 that vnder hir, for hir, and in thy  
 name, they may eſtabliſh godly lawes,  
 ſtatutes and ordinances, for our good  
 and godlie gouernment, and vnto all  
 thy people grace, continually to fulfil  
 all the ſame. Be thou (good Lord)  
 her defender in all aſſaultes of hir e-  
 nemies, and ſo rule her heart in thy  
 faith, feare, and loue, that ſhee may al-  
 waies ſeeke to aduance thine honour  
 and glozy, deface ſuperſtition, error  
 and falſe religion, and euer be able to  
 conquiſh and overcome ſuch as riſe  
 againſt her, or ſeeke the contrary,  
 lighten the hearts of all Biſhoppes,  
 Miniſters & Paſtors of thy Church  
 with right vnderſtanding and ſincere  
 knowledge of thy word that they may



not onely in ſpeech and doctrine, but alſo by their conuerſation and life, ſoundly & ſincerely vtter the ſame, and cauſe the ſame to be taught and publiſhed to the true edification of thy people. Oh Lord, let no ſuch as are put in authoritie to ſee the due execution of thy lawes, be ſlow, negligent, or ignorant therein, but indued with grace, wiſdome & vnderſtanding, & boldneſſe, may execute iuſtice, and maintaine thy trueth, without affection, fauour, or reſpect of perſons: vouchſafe to indue vs all with continuall vnſained good will one towards another, & we may liue all the daies of our life in vnitie, peace & godly agreement. pleaſing thee by liuing according to & rule of thy bleſſed commandements. Grant vs (oh Lord) ſeruent deſire to be where thy word & Goſpell is preached and taught, and indue vs with thy grace, to heare and beare a way, and not onely to heare and beare a way, but to exerciſe the ſame in our life & conuerſation, that the trueth of thy Goſpel, which is the fruit of thy holy ſpirite may daily increaſe in vs and call home all wandering ſoules which are caried into blindneſſe by the ſubtiltie and procurements of ſathan and his wicked miniſters, following

ſtrange

strange gods, and worshipping that  
that cannot auayle in their distresse:  
giue them (oh Lord) repenting hearts,  
conuerting the soule. Shew them thy  
true light, that they seeing it (though  
a far off) may by little & little attaine  
vnto the perfect enioying of the same.  
Strengthen all them that haue taken  
holde of thee by true faith and pure re=  
ligion, that they fall not from thence  
by any deceynable shewe of any coun=  
terfaite secte: comforte those that are  
weak and lift vp those that are down,  
that they by thee, and thou by them,  
maist beat down, and keepe sathan vn=  
der our feet. Touchsafe (good Lord) to  
giue succour, helpe, and comforte to all  
such as are in any kinde of affliction,  
dangere, necessitie, or tribulation. Pre=  
serue and keepe safe all such as labour  
in trauaile by sea or land, for the be=  
nefite of our common weale. Streng=  
then all women with childe, and sende  
them good deliuerance: comfort all  
them that are sicke, and giue them ey=  
ther patience to beare it, or mittigate  
their griefe: giue health and nourish=  
ment to all young childzen, and grant  
them grace to goe forwarde in nurture  
and knowledge of thy will. Lorde we  
beseech thee to shew compassion vpon

all such as suffer imprisonment, & giue  
 them deliuerance at thy good pleasure.  
 Prouide ( good Lord ) for such poor  
 childzen as are fatherlesse or helpe-  
 lesse, consider the cause of all widows,  
 and bee helpfull to them in their dis-  
 stresses. Lord haue mercie vppon all  
 men, forgive our enemies, and such as  
 persecute vs, and if it please thee, turn  
 their heartes. Fructifie those thinges  
 on earth which thou hast appoynted  
 for our vse, and so increase the same,  
 that wee may inioye the fruits thereof  
 with sufficiencie for our necessities  
 in time conuenient. And bouchsafe to  
 giue vs grace to fall downe vppon the  
 knees of our heartes, with vnfeigned  
 repentance of our sinnes, that wee may  
 obtayne at thy mercifull handes pardon  
 for our offences, negligences and  
 ignorances, and bouchsafe to indue vs  
 with thine holy spirite, that wee may  
 goe forwarde in dayly amendement of  
 our liues, and governe the same ac-  
 cording to thy will, vnto our liues  
 end, Amen.

O sonne of Almighty God, wee beseech  
 thee to heare vs.

Oh Lambe of God that takest away the  
 sinnes of the world, grant vs thy peace

and haue mercy vpon vs.

O Lord increase our faith.

A praier for the true obseruation  
of the commandements of  
the Lord.

*Pray that thou maist fulfil the will,  
of him whose hand defends thee still:  
and these precepts forget thou not,  
Which Moses for thy safety wrote*



Blessed is the man (as  
saith Dauid ) that de-  
lighteth in the lawe of  
the Lord and medita-  
teth therein daie and  
night, he shall be blessed in his goodnes,  
all that he taketh in hande , at his  
going out and his comming in , and in  
all thinges . But contrariwise, hee that  
declineth from his commandements &  
neglecteth them, shall bee accursed in  
all his waies, and nothing shall prosper  
with him , although for a time it flourish  
in shew, the end of the same wil bee euil.  
And therefore Dauid in his praier ( con-  
sidering his owne infirmitie ( besought  
the Lorde to instruct him in his com-  
mandements, saying. Make me oh God,  
to



to vnderstand thy lawes , & I will meditate vpon all thy wonderous workes, yea his delight was in the commandements of God . And Salomon saith : That hee that turneth awaie his eares from hearing the law, his praier shalbe abominable . For it is the loue of God , that we should keepe his commaundements. Pray therefore that God will stir vppe in you an vnfained zeale in all your doings and enterprises, to obserue the law of the Lorde : which none without the especiall helpe of the spirite of God can doe : pray therefore for the aide of the holy ghost, to doo the will of God . But wee may not thinke that wee can performe the lawe of God so soundly , as nothing shalbe found amisse in our doings, though wee be neuer so precise, for then we deceiue our selues , for we are all sinners , and therefore what we want in performãce of the wil of God, Christ is readie with his merits to answer for vs, yet may wee not bee therefore dissolute and retchlesse , but studious in the commandements of God , and for that to performe them to the vttermost wee bee vnlike, wee must craue Gods assistance, to doe it , as farre forth as possibly we may.

## The Prayer.

O almightie Iehoua, **G O D** of  
heauen and earth, who hast pro-  
mised thy selfe euen from the begin-  
ning, to be our Lord and our God, our  
shield and our fortresse, our buckler &  
defence, our Castle and refuge, who  
hast brought vs with a mightie and  
strong hande, with an outstretched  
arme, out of the lande wherein wee  
were straungers, wherein we liued in  
bondage, vnder the poke and tyrannie  
of Antichrist and sathan, into the land  
that floweth with the milke and hony  
of true religion, wherewith thou fee-  
dest the soules of the faithfull ones,  
to their vnspeakeable comfort: Grant  
that as thzough thy meere mercie and  
loue thou vouchsafest to bring vs in-  
to this world, and to frame vs to thine  
owne image and likenes, so wee may  
account thee as our onely God, wor-  
shipping none other besides thee, ma-  
kinge to our selues none image of any  
likenesse, either of thinges aboue, or  
thinges beneath, nor how to seeke helpe  
at the handes of any (as a God) beside  
thee, who as by thy mightie power  
thou broughtest the children of Israel  
out

out of Aegypt, by the handes of Moses  
 and Aaron, where they were in bon-  
 dage. where they were continually  
 oppressed with sundrie kindes of vex-  
 ations both of bodie and minde: So  
 thou hast vouchsafed to bring vs and  
 to deliuer vs from a greater bondage,  
 seruitude and slauerie, euen from the  
 power of Sathan, vnder whose ty-  
 rannie wee rested, and nowe escaped,  
 not by any other pollicie, strength, or  
 power, but by the bloudshedding of  
 thine only Sonne Iesus Christ, who  
 took vpon him the death of the crosse  
 for our sakes, to bring vs from dark-  
 nesse wherein wee walked according  
 to the will of the flesh, vnto the true  
 knowledge of thee agayne, and to re-  
 deeme vs out of the bondage of sinne  
 into the lande of righteousness, from  
 blinde ignorance to the bright shin-  
 ning day starre of thy heavenly will,  
 who art not onely a most louing and  
 gentle father, but also a most sharpe  
 punisher and reuenger, who art not  
 onely desirous that wee shoulde come  
 vnto thee, but art also most iealous of  
 ouer vs, least wee shoulde seeke or fol-  
 low any other gods besides thee, yea,  
 in all our afflictions & troubles, thou  
 wilt that we seeke onely vnto thee, and  
 being

being relieved, to attribute the onely  
 meane thereof vnto thy selfe, whereby  
 thou hast promised to bee merciful vn-  
 to thousands that loue thee, feare thee,  
 seeke thee, and truly take hold of thee,  
 as their onely G O D. And agayne,  
 thou threatnest vengeance vpon the thirde  
 and fourth generation of them that  
 hate thee, and folloewe straunge gods  
 neglecting thy commandements. Oh  
 sweete God, vouchsafe that we neuer  
 put our feete towarde anye strange  
 gods appeare their helpe neuer so like-  
 ly or plentifull, but it may both now  
 and euer continue in our hearts, to con-  
 fesse both in worde and conuersation,  
 that there is none other God besides  
 thee, who art most gracious and a lo-  
 uing father: haue mercie vpon vs, O  
 Lord, haue mercie vpon vs. And so  
 vouchsafe to directe vs in all our do-  
 ings, cogitations, and wordes, as wee  
 may alwaies & in all things fulfill thy  
 will, without taking thine holy and  
 most glorious name in vaine, by blas-  
 phemous speeches dishonouring the  
 same. Keepe vs most louing father, not  
 onely fro the most detestable sin of per-  
 uery, whereby thine holy name is of-  
 fended, & as it were troden vnder  
 foot, as in making it the authoz of abo-  
 minations.



hominable falſhoods and lies, but from  
all frivolous and vaine othes, which  
(to the great griefe of thy childzen, and  
dishonour of thy name) are most vni-  
comely in the mouthes of such as vni-  
reuerently and rashly vse it, euen in  
common speeches, without any vni-  
gent cause or matter forcing, where-  
by they fall into the most haynous  
sin, of taking thy most glorious name  
in vayne. O Lorde forgive vs, and  
graunt that wee may vse such a reue-  
rent maner, and godly order in treat-  
of matters in controuersie, as wee  
may be alwayes true hallovers, and  
not abusers of thy name therein. And  
for asmuch as thou within fixe daies  
didst finishe all thinges in the begin-  
ning, and in the seauenth day didst rest  
from the same labour, commaunding  
vs to obserue the sanctification of the  
same forever, and to rest from all la-  
bours, traoules, and worldly busines,  
and not onely our selues, but all others  
whome thou hast committed to our  
charge, as Seruants, Oxen, Asses and  
such like: Grant that we may not on-  
ly lay aside all worldly cares and bu-  
sinesse on the Saboth day, resting our  
weariet members, but may in all  
things sanctifie & keepe it holy, with

god

godly exercises, diuine prayers, and  
heauenly meditations, with carefull  
and diligent regarde to the auoiding  
of all wanton pastimes, foolish and vn-  
comely exercises, and vnlawfull prac-  
tises, whereby oftentimes, the affec-  
tion being moued to impatience, pou-  
ereth forth choller to the dishonoring  
of thee. Let our conuersation be alto-  
gether modest, mortifieng our owne  
desires, wholly applying our selues,  
not onely on the Saboth day, but all the  
weeke, yea all our whole life, to the  
seruice of thee, to the honouring and  
glorifieng of thy name, to the benefit  
of our soules, profit of our neighbors,  
and due reuerence to our Parents,  
whome thou hast commaunded vs to  
honour, loue, and obey as the instru-  
ments of our beginning, thou beeing  
the workman. Graunt Lord, that  
we truely and vnfainedly reuerence  
them, as thou wilt we shoulde, that  
we may long continue vpon the earth  
not in the number of careles and diso-  
bedient childzen in whome resteth no  
thankfulnesse for so great benefites  
had and receiued at the hand of their  
parents, from whome thou hast saide  
thou wilt withhold thy blessings, and  
altogether depprue them of their li-  
bertie

bertie and liuing. But graunt that wee may ſo order our ſelues by thy grace, both to them and other our ſuperiours, & ſo ſhall we receiue at thy hands many good giftes, and length of daies heere according to thy will.

Let it likewiſe pleaſe thee, oh Lord, for to confirme thy bleſſings in & vpon vs, as that it may go well with vs all the daies of our liues. Take from be ſweet Lord, all deſire of reuenge, all rancour, malice, & hatred, leaſt the Diuell (who redily ſtands to picke be forwarde to a deſperate mind) procure vs to ſlay the innocent. We beſeech thee Lord, let not at any time ſuch euil imaginations enter into any part of our hearts, leaſt we (giuing our ſelues ouer therunto) loſe the raiues of our naturall diſpoſition, which is ſo inclined to wrath, that vnles & ſtrength thereof be ſubdued, or the benemouſting thereof pluckt out, by vertue of thine holy ſpirite, it prouoke vs to waite opportunitie to weake our malice with violence, vpon ſuch as by ſmall occaſions haue offended vs, yea and by little and little breake out into the flame of deadly hatred, and ſo ſeek to deſtroy the innocent.

Lord forbid it, and keepe vs from

the most pernicious sinne of adulterie,  
which beeing so odious in thy sight,  
thou causedst to fall in one day for the  
same 23000: but indue vs with thine  
holy spirit, that we may keepe our lo-  
dies cleane and vndefiled members of  
thee, being indued with perfect chari-  
tic, may abandon all occasions that may  
procure vs to offende thee, retaining a  
godly behauour, which thou so di-  
rectly louest, and expell euell concupis-  
cence which thou so much abhorrest.

O merciful God, vouchsafe to keepe  
vs from taking any thing, by indirect  
meanes from any man whom we ought  
to loue as our selues: the desire where-  
of, good Lord, proceedeth often by scar-  
tic and want, by pouertie and neede  
which indeed thou art able and willing  
to relieue without any such vnlawfull  
meanes. And therefore I beseech thee  
to graunt vs a sufficient and necessary  
portion, or els constancie and vnfained  
hope in thee, to bee releued in thy good  
time, and bitterly to detest the horrible  
sinne of stealing, for thou hast promi-  
sed neither to faile vs, nor forsake vs,  
calling faithfully vpon thee in time of  
our necessitie. And as we ought to be-  
ware of taking any thing from others  
by stealth: so likewise vouchsafe vs  
grace



grace, when any occaſion ſerueth, of  
 matter ſerueſt, to beare witneſſe of the  
 trueth, in any controuerſie betwene  
 brethren, grant vs heedfull mindes, to  
 depole and teſtifie that which is trueth  
 according to our knowledge, without  
 reſpect either of abilitie, friendſhippe  
 or fauor of the one, or the enuy, malice  
 or pouertie of the other. And graunt  
 that we raiſe no falſe accuſation or  
 ſlander vpon any man, conſidering  
 that the ſame fault wherof we wrong-  
 fully accuſe another ſhall be imputed  
 great vnto our ſelues, but that we  
 may keepe our mouthes from ſpeake-  
 ing any thing hurtfull vnto others,  
 and ſhewe our ſelues helpful both in  
 worde and deepe. And like good men,  
 muſe and meditate befoze hande what  
 we ought to ſpeake, not letting the  
 bridle of our lippes looſe, to bable out  
 that which firſt cometh into our  
 mindes, and that wee may content our  
 ſelues with our eſtates, whatſoever  
 thou ſendeſt, without anie vngodly  
 deſire of any thing that belongeth  
 to our neighbours. And graunt vs  
 thine eſpeciall grace, evermore truly  
 to obſerue, and faithfully to fulfill all  
 thy moſt godly commandementes. In  
 the name and for the ſake of thy ſonne  
 Jeſu

Jesus Christ, in whose name, as well  
 for grace to keepe the lawes, as also  
 for all necessities for bodie and soule,  
 heartily pray thee by that prayer  
 which hee hath set downe vnto vs in  
 these wordes:

Our Father which art in heauen,  
 allowed bee thy name, thy kingdome  
 come, thy will be done in earth as it is  
 in heauen. Giue vs this day our dayly  
 bread, and forgiue vs our trespases, as  
 thou forgiue them that trespasse against  
 thee, and lead vs not into temptation, but  
 deliuer vs from euill, Amen.

O Lord increase our faith.

### A short prayer to fulfill the Commaundements.

O as much oh God of all wisdome  
 and mercie, as thou for our directi-  
 on and good liuing, hast by the hande  
 of the Prophet set downe and prescri-  
 bed vnto vs godly institutions for vs  
 to followe, promising to blesse them  
 that keepe the same, and to punish the  
 breakers thereof. I most humbly pray  
 thee to vouchsafe vs not onely dili-  
 gent care & dayly indenuour, but espe-  
 cially

ciall grace to fulfill all thy lawes, ac-  
cording to thy blessed will in all  
things, through Iesus Christ Amen

O Lord increase our faith,

A Praier for the true orderinge  
of wordldly riches, verie necessarie  
for such as God hath indued  
with the wealth of  
this world

*Euen as thy wealth increaseth, so  
Pray that them vvell thou mayst bestow  
For they that haue their vvealth at vwill,  
Are plagued wvorse (vsing is ill.)*



VR Lord and Saviour  
Iesus Christ, the foun-  
taine of all libertie gy-  
ueth an hundred fold  
in this life, & life euer  
lasting in the worlde to  
come, to all such as for his sake shal for-  
sake all worldly goodes vnfainedly,  
follow him: commanding vs to be ready  
to giue, and glad to distribute to the  
necessitie of others, and that not vaine-  
gloriously. For hee saith in the seuenth  
of Mathewe: that the left hand should

not knowe that the right hande giuerh.  
not giue and it shal be giuen thee, and  
minister vnto the holie ones of G G D,  
and it shall bee rewarded thee. Breake  
thy bread vnto the hungry, giue drinke  
unto the thirstie, &c. And take heede  
that when thou giuest, let it bee for  
Gods sake, who hath giuen thee store,  
to the ende that thou shouldest extende  
thy liberalitie to the releefe of the ne-  
cessitie of his Saintes, neither grudge-  
gly, nor by compulsion, nor for praise  
or vaine glorie, but with modestie and  
humilitie, concealing thy good deedes, and  
thy heaueuly father shall rewarde thee  
openly. Couet not to be rich, lest thou  
fall into temptations, and into many  
vicious and noysome lusts, which drown  
men in perdition and destruction: for  
the desire of money is the roote of all  
evill, and causeth men to fall from  
righteousnes, to pearce themselues with many  
sorowes. Therefore while wee haue  
time, let vs doe good vnto all men, and  
especially to those that are of the house-  
hold of faith: be dooers of the worde,  
and not hearers onely, deceiuing your  
soules. Trust not in vncertaine riches,  
but in the liuing G O D, whose handes  
deserue the poore as wel as the rich  
without respecting the person of the one,  
more



more than of the other: hee regardeth and carefully prouideth for the needie and those that are in necessitie, that trust faithfully in him, and lendeth the rich man emptie awaie at the last. Therefore, to doe good and to distribute for get not, for with such sacrifice God is pleased.

### The Praier.

**O** bountifull God and most mercifull father, I thanke thee, for that although I came into this world naked, bringing with me not much as one rag to couer this silly and weak body of mine, wanting sustenance and foode, without the which (sweete Lord) life cannot endure, I haue receiued the same at thy mercifull hande, and that most largely thou hast sent me one to couer and keepe my naked members from shame, from parching heat in the Summer, and extreame cold in the Winter, and the other to feed and nourish mee, insomuch as I haue by neither of these extremities fasted or decayed to this daie. I haue not continued in nakednes. Wherein I was borne, but in warme and necessarie cloathing, not in hunger, but

in fulnesse not in scarcitie, but in =  
 boundaunce, and sufficiencie of all  
 thinges, not in want, but in wealth,  
 not in labour, but at ease, not among  
 the lowest, but with the highest, which  
 blessings of thine, oh Lord, I confesse  
 were not gotten by mine owne indu-  
 strie and paines, not by mine owne  
 policie or wisdom, nor bestowed  
 on me for mine owne sake or desertes,  
 who am bozne in sinne, but were sent  
 from thee, as thine owne free blessings  
 arre passing the capacitie of man, by  
 wisdom to comprehend, by labour  
 to gette or by policie to purchase, but  
 onely by thy blessed prouidence, set-  
 ting thy helping hand vnto the godly  
 industrie of such, as by their vocati-  
 on and iust trauaile shall endeuor to  
 gather the same, which is thine onely  
 and bountifull gifte, as also where  
 thou giuest and blestest the children  
 with the inheritance of their parentes  
 as thine vnspeakeable blessing. And  
 therefore graunte sweet Lord, that as  
 thou hast freely bestowed these thy  
 giftes vpon me without any desertes  
 of mine, so graunt that I may duely  
 consider the mutabilitie, the slipperie  
 olde and vconstancie thereof, and  
 with such feare and reuerence vse

I

them

them, as the feare of alteration do  
 not loade and encumber my minde  
 with such vngodlie cares, as vaine  
 worldlinges seldome to rest without  
 some doubt and perturbation of mind  
 breeding within them diuers greates  
 inconueniencies, as haughtinesse of mind,  
 containing others of inferiour condi-  
 tions, with a grudging disdain of  
 them, in respect of themselves, puff-  
 ing by their heartes with arrogancie,  
 vaine glorie, excesse, gluttonie,  
 and finally leading them to all kinde  
 of vices, making them euen to forget  
 themselves and thee, being leade by  
 the indirect rule of their owne proper  
 nature, which is altogether contrarie  
 to thy will. But forasmuch as these  
 our worldlie riches doe tende either  
 to the winning or loosing of thy fa-  
 uour and loue, and thy loue is the end  
 of our happinesse, graunt vnto mee  
 and al men thy grace and assistance, in  
 bestowing, ordering, and occupying  
 these terrestriall thinges, that neither  
 the loue of worldlie commendation or  
 prayse of men make mee prodiga-  
 gal in spending them, nor the feare  
 of couetousnesse drawe mee to hoorde  
 and lay them by, to canker and rust,  
 and that where it maie bee taken  
 with

with theenes, but as I haue plenti-  
 full, so I may bee liberall, distribu-  
 ting according to the portion there-  
 of, vnto the necessitie of others, as  
 the cause of their neede, and mine  
 abilitie shall require. And as it  
 pleaseth thee to increase our store, so  
 make vs more and more thankfull,  
 and more readie to giue, enducing vs  
 with the more humilitie, gentlenesse,  
 and pittie, stretching forth the our  
 handes with a glad heart, to helpe  
 the helpelesse, to feede the hungrie, to  
 cloath the naked, to comfort the com-  
 fortlesse, that these thy bountifull  
 gifces bee not bestowed vpon vs in  
 vaine. That he bee not in case like  
 the rich man, spoken of in thine ho-  
 lie Gospell, turning our eyes from the  
 begging cryes of poore Lazarus, but  
 may willingly imparte such thinges.  
 both of our table and store, as it p'ca-  
 leth thee to bestowe on vs, vnto the  
 necessitie of the poore, and take from  
 vs all hardnesse of heart, and extreame  
 dealing towarde such, as by anie  
 sighte offence haue displeased vs:  
 Considering that we are our selues,  
 as the lowest, meanest, and weakest,  
 and not to disdain the simplest, al-  
 waies weighing our beginning, our



present estate, how it may please thee to alter it, and what may befall vnto vs befoze, or in the ende, as also to be mindefull of such as are of lower estate and calling, yea of the worst and poorest, and to do for them the best we may, and as occasion shall require, without ouercharging any that for their reliefe seeke any thing at our handes, that in the ende wee may be found good and faithfull stewardes of that talent which thou hast put vs in trust withall heere.

Oh Lord, make me willing to forgive them that offende mee, acknowledging my selfe a thousande waies more offencible vnto thy maiesty. Pardon mee oh God of thy mercie, and giue mee grace to amende mine euill and corrupt life, and let mee not by mispending and abusing thy giftes heere, make forfeiture of so precious a dwelling place, as thou through the bloodsheddinge of thy Soune Iesus Christ, hast boughsed to all such as shewe themselves faithfull stewardes of thy talents heere. Make me to consider (good Lord) the vanities of this scorched worlde, and giue mee thy grace daily to contemplate, and in faith to beholde the fairenesse, beauty,  
and

and certayntie of thine heauenly king-  
dome, that I may dayly growe in ha-  
tred and contempt of this vale of mi-  
serie, and the vaine pleasures thereof,  
and bee readie at thy fatherly call, to  
come vnto thee, willingly bearing the  
burthen, which this worlde continu-  
ally chargeth me withall.

O Almighty and mercifull God,  
giuer of all good thinges, and the ta-  
ker of them away agayne at thy good  
pleasure, make mee in prosperitie al-  
wayes thankfull: and if thou visite  
me with pouertie, indue me with per-  
fect patience that the delight of the one  
shall me not a sleepe in the cradle of se-  
curitie, nor the heauinesse and griefe  
of the other waken mee with the dan-  
gerous darts of despatre. Strengthen  
mee good Lorde, for thy Sonne Iesus  
Christes sake, and helpe mee in this  
my great accounte which I haue to  
geelde at thy last and final audite, and  
which I am to make before thee, the  
high stewarde of my soule, when and  
where there shall be nothing left vn-  
discharged, but shalbe forced to account  
receptes and actions, which I little  
thinke on now, and proued euen then  
to be parcell of that whereof thou ma-  
dest mee steward heere.

Grant therefore gracious Lord, that  
 I may not bestowe my talent, onely to  
 mine owne vse and behoofe, but to the  
 furtheraunce and helpe of them that  
 stande in neede thereof. That in the  
 ende thou maiest with thier comfort-  
 able saying receyue mee: Oh thou  
 faithfull seruant, seeing thou hast beene  
 faithfull ouer a litle: I will make thee  
 a reward ouer a great deale: euen par-  
 taker of that place which thy Sonne  
 hath purchased. In hope whercof, I  
 doe wholly yelde and commende my  
 selfe and all that I haue vnto thy  
 hands praying thee to direct me by thy  
 grace and wisdom, to the bestowing  
 it according to thy will, in the name of  
 thy Sonne Iesus Christ, to whom  
 with thee and the holy Ghost, be con-  
 tinuall laud and praise, for euer and e-  
 ner, Amen.

O Lord increase our faith.

f

A short prayer to vse wealth  
 as we ought.

O God almightie, the giuer of all  
 good things, the only stay of man-  
 kinde, their guide and comforte, giue  
 grace

grace vnto me thy seruauit, that as  
thou hast blessed my store, and increas-  
ed my wealth, in so much as I haue  
not onely that which may suffice mine  
owne necessarie want, but haue also  
sufficient to releue others in neede:  
Driue from mine heart all naturall  
desire of more, and giue me a wil to di-  
stribute, and according to the aboun-  
dance o my wealth, to see the hun-  
grie, to cloath the naked, and doe all-  
things else which thou requirest of  
them on whome thou bestowest thy  
blessing, to the furtherance of godli-  
nes, and not to liue to my selfe, and for  
my selfe onely, but to the help of al that  
want my furtherance, that laying by  
a good foundation in the ende, I may  
leane the worlde willingly and pur-  
chase throught Iesus Christ thy king-  
dome eternally, which for his sake  
graunt vs sweete God. Amen.

O Lord increase our faith.



# A Praier to bee ſaid of a woman with child.

*As Eue thy grandame cauſed thy thrall,  
Pray to the Lord, eaſe it he ſhall:  
For as by Eue thy thralldom came,  
Chriſt Ieſus ſince did eaſe the ſame.*



Reaſe that G O D may  
mitigate the paines  
of your trauell, which  
by reaſon of the tranſ-  
greſſion of your Grãd-  
mother, *Eue*, God hath  
pronounced to be great, ſaying vnto you  
all: In ſorrow you ſhall bring forth  
your children. And you daily ſee, that  
the extremitie thereof dooth often ende  
the daies of manie, who before the  
houre of their trauaile were healthfull  
and ſtrong, wherefore I thinke it a part  
of great wiſedome to prepare and ad-  
dreſſe your ſelues againſt the houre,  
as againſt the time of death, for without  
the mercifull helpe and fauoure of al-  
mightie God, you cannot eſcape death.  
But G O D is both mightie and merci-  
full,, he can and will deliuer you lucke-

lie

lie if you serue him truly. Wherefore  
I wish that as many as are in that case,  
to betake them humbly on their knees  
vnto Gods will, in heartie praier for his  
ayde, without whose outstretched arme,  
no womans helpe can bee auailable in  
that behalfe: pray therefore, pray, that  
God of his tender mercie, will vouch-  
safe you an houre, wherein you may  
bee happily deliuered, and bee made  
ioyfull mothers, G O D is the best mid-  
wife, the best nurse, and the most com-  
fortable guide of all them that depende  
vpon him in their trauaile.

## The Prayer.

**O** mercifull God and omnipotent  
father, maker and creator of all  
things, who in the beginning haddest  
placed mankinde in most vnspeakable  
happinesse, where they shoulde haue  
continued, had not our first parentes  
broken thy precept & wil, wherby they  
procured thy heauy indignatio against  
themselves and their posteritie for e-  
uer, so that the earth for their sakes  
was accursed, denying things neces-  
sarie for their vse, without their great  
labour, industrie, paynes, and sweate  
of bodie.

And vnto vs the daughters of Eue,  
 for her transgression, thou hast adiudged  
 most grievous paynes & torments  
 of bodie in the travaile of childbirth,  
 saying. That in sorrowe and great  
 paines we should bring forth our fruit.  
 A heauie sentence thou knowest it is,  
 oh Lord, & we feele it to take sharpe ef-  
 fect in vs. But sweet Lord, forasmuch  
 as thou art almightie and bringest all  
 thinges to passe, accordinge vnto thy  
 good pleasure, and shewest thy selfe in  
 nothing more omnipotent, than in the  
 conceyuing, forning, & bringing man-  
 kind into the world, which (although  
 it were in the beginning ordained most  
 easie) yet by the subtiltie of our conti-  
 nual enemy sathan, in causing our first  
 parentes to transgresse thy comman-  
 dement, and to breake thy will by ta-  
 sting the forbidden fruite, it is now  
 most painful, grievous, and perillous.  
 Inſomuch (oh sweet Lord) as with-  
 out thine especiall grace, fauour, and  
 mercie, it is altogether impossible for  
 vs a weak sex, fraile women, to beare  
 and abide the same, our imperfection  
 and feeblenes is such, as of our selues  
 wee are not able to indure the leaſt  
 of all the panges and sorrowes that  
 doe accompanie this kinde of tra-  
 uayle

maile. Wherefoze sweete Lorde, mine  
humble and hartie desire vnto thy ma-  
iestie is, for Iesus Christs sake, that  
thou wouldest vouchsafe to extende  
vnto me, and to all women in this my  
like case, thy mercie and louing fauor  
to mitigate the panges thereof, that  
we may be able patiently to endure  
& continue the panges of our trauaile  
at the hower appointed. And make  
that easie and light vnto vs which our  
desertes haue made burdensome and  
heauie: make that sweete, which our  
sore desertes haue made sowre, that  
the burden wherewith I am nowe lo-  
den, may graciously be deliuered from  
my weake body.

Sende vs all (good Lorde) happie  
deliuerance, that we may be made ioy-  
full mothers. And vouchsafe vnto me,  
and to al that haue conceived, and be-  
with child, strength to bring forth that  
which thine omnipotency hath so won-  
derfully wrought in vs. Be present to  
vs in our trauailes (oh Lorde) help vs  
most mercifull God, and mightily de-  
liuer vs. Let thy power, might, & loue  
be no lesse manifested in thy deliuey, than  
in the forming of thy creature, that be-  
ing through thy goodnesse made glad  
and ioyfull mothers. We may obtaine  
our



our perfect strength againe, and thus  
to praise and please thee for evermore  
Amen.

O Lord increase our faith.

A shorte and mosse necessarie  
prayer, alwaies to be said of one  
with childe.

**O** Lord whose goodnesse we have  
offended, and deserued infinite  
plagues, looke vpon me and pardon  
me, lay aside thy iustice, and shewe  
thy mercie, let me intoy the benefite  
of thine helping hande, and not feele  
the weight of thine heauie hande. Fa-  
uourable lighten mee of this heauie  
burden, in thy good and gracious time  
and in the houre and instance of my de-  
liverie, be present with mee (Lorde)  
and tender my safetie; through Iesus  
Christ.

O Lord increase our faith

# A Thanksgiuing to God after the deliuerie, to be said of the women that are present

As God hath nowv deliuered thee,  
So wel thy prayse deserueth he.  
For if he had not stood thy freend,  
Those pangshad brought thee to thine ende.



Orasmuch as it hath  
pleased Almighty God  
of his great goodnesse,  
to giue thee good deli-  
uerāce, and to rid thee  
from the great paines  
and perill, wherewith thou wert euen  
nowe afflicted, fall downe humble and  
prostrate my selfe in heart, with the rest  
that are present, giuing no lesse vnfa-  
ined thanks vnto his omnipotent maie-  
stie, for his holie helpe in sauing thee,  
than thou diddest or oughtest to pray for  
his aide happily to deliuer thee: and let  
not the ioy or glad ridings of a sonne or a  
daughter borne into the worlde, or the  
departure of them, so much possesse thine  
heart with ioye or heauinesse, but that  
it may be alwaies readie to giue praise

to

to God for thy ſafe deliuerie. Learne of  
Hannath, who being deliuered of a ſon  
gaue heartie thanks to God. And think  
not that ( the extreame plunges of the  
verie birth being paſt ) thou art pre-  
ſently acquitted of all daungers, for the  
weakneſſe, frailtie and rawneſſe of  
your health, is many daies after great.  
And therefore whatſoeuer thou bee  
( tendering thine owne ſafetie ) praiſe  
God continually, praying for ſtrength,  
and he will giue it thee, for vthank-  
ſuines is a meane to purchaſe ( in ſteede  
of Gods fauour ) his indignation, to pu-  
niſh thee a newe, praiſe the Lorde with  
thanks, it is a ſacrifice acceptable vn-  
to him. And thinke not thy ſelfe diſ-  
charged of great cauſe to thanke him,  
by whoſe meanes thou haſt thus proſ-  
perouſly conceiued & hapily beene de-  
liuered.

The Praier.

**O** Almighty and mercifull God,  
the onely aide, ſtay and comfort of  
all thoſe that truſt in thee, the pzin-  
cipall helpe of them that feare thee, we  
giue thee moſt humble, heartie & vn-  
feined thanks, for that thou haſt  
vouchſafed to deliuer this woman  
thy ſervant from the great paynes  
and trauaile of childebirth, which are

so great, so greuous and so dangerous  
that euen by thine owne wordes they  
are sayd to bee most greuous: Inso-  
much (sweete Lord) as whensoever  
thou settest forth in thine holie scrip-  
ture any great paine or danger, thou  
resemblest it alwayes to a womans  
payne in trauaile.

Therefore wee confesse and acknow-  
ledge, that we in the behalfe of this our  
Sister, are so much the more bounde  
vnto thee, so far extending thy furthe-  
rance and helpe to her deliuerie from  
such extremitie and anguish, wee fall  
downe euen vpon the knees of our  
heartes, with vnfeined thanks for this  
most mercifull worke of thine, hum-  
bly beseeching thee (most louing and  
mercifull God) as thou knowest that  
although she be deliuered of this hea-  
uie burden, yet great paines and dan-  
ger continue, which without thy most  
sweete mitigation thereof, will driue  
her to further grieve and sorrow, euen  
to death. wee humbly beseech thee  
therefore to consider of her estate, and  
of thy goodnesse vouchsafe to mitigate  
and assuage the same, that shee may  
be able to beare it with perfect pat-  
ience and continual thanks for her hap-  
py deliuerance.



(a) Omit the rest if the child bee departed, saying the Lords prayer, and the rest at the end thereof.

(a) And for as much ( sweete Lorde ) as the tenderneſſe and miserie of man- kinde is ſuch,

they cannot of long time after their birth, attayne to any meane to helpe themſelues, but wanting the diligent aid and attendance of the mother and nurse they ſoone periſh. We beſeech thee to ſtrengthen this little infant & tender babe now we come into this vale of miſerie, and if it bee thy good pleaſure, to vouchſafe it life and longer abiding heere, graunt it ablenes and ſtrength, to receyue ſuch foode and nourishment, as thy prouidence hath aſſigned for ſuch little infants and ſucklings : and ſo increaſe within the paps of the mother or nurse ſuch nurriture, as may be ſufficient for the maintenance of the life and health thereof, working with ſuch effecte within the bowels of the tender infant, as it may thereby growe moze and moze, to the eſtate of man, according to thy good pleaſure, & ſtrengthen both the mother and the infant, that they may both growe to ſuch perfect health & ablenes, as the one may giue, the other take, ſufficient ſuſ-  
tance

nance for the preservation of life, and  
increase of strength, through thy  
mightie power and working.

For which (Sweete Lord) & for all  
things else necessarie, for them & for  
all other in their like case, wee praye  
unto thee, as thy sonne Iesus Christ  
hath taught vs, saying: Our Father  
which art in heauen, hallowed bee thy  
name, thy kingdome come, thy will be  
done in earth as it is in heauen. Giue  
vs this day our dayly bread and forgiue  
vs our trespases, as wee forgiue them  
that trespasse against vs, and lead vs  
not into temptation, but deliuer vs  
from euill, Amen. Oh Lorde receiue  
this woman thy seruant, and euermore  
mightily defend her. Oh Lorde blesse  
this little babe, and receiue it into the  
number of thy children. Oh Lord guide  
it euermore to the full obtaining of thy  
fauour and mercie, and to the perfect  
fulfilling of thy will all his daies, Amen.  
To thee bee all praise for euermore,  
Amen

O Lord increase our faith.

A praier

## A praier for wiſedome.

*As vvorldly vvifedome ſeeketh naught:  
 (In time of neede) auayling ought.  
 So heavenly vvifedome worketh ſtill  
 The things that pleaſe gods heavenly vvill.*



Wiſedome ( as ſaith S. Auguſtin ) is the know ledge howe to chooſe thoſe thinges that are good, & to auoid thoſe thinges that are euill.

And Ariſtotele defineth it to be a vertue of the mind, whereby thoſe graces are obtained, which tend to the felicirie of this life and the life to come. Thomas Aquinas ſaith, that wiſdom is the mean whereby we are reconciled vnto God. And S. Ierome ſaith in his 71. Chapter that euery man is a beaſt by his owne knowledge. But the wiſdom that is from aboue is pure, peaceable, gentle, eaſie to be intreated, full of mercie and good fruities, without iudging and diſtimulation. It is a Iewell vnſpeakeable: more precious then golde: a more excellent thing then it no man can attaine vnto. For what more excellent thing can we craue at the handes of God, then that whereby

whereby wee may doe that onely which  
 is good, and such as tende to eternall  
 felicitie, and which reconcile vs to God  
 our maker, through Christ our redee-  
 mer and Sauour, the beginning where-  
 of, is the feare of the Lord, whose loue  
 towards vs is so great, that hee willeth  
 him that wanteth it to aske it at his  
 handes and he will giue the same most  
 boundantly, (asking it in faith) as hee  
 gaue vnto Salomen so plentifully & in  
 such sort, as they came from the fardest  
 partes of the world to heare the same,  
 and because that God will be known to  
 be the author of it, hee often withhold-  
 eth it from the wise and mightie of the  
 world, and giueth the same to the sim-  
 ple and poore in the sight of men. Let  
 vs pray therefore that wee may obtaine  
 it, it is better then golde or precious  
 stones, and more sweeter than hony or  
 the honie combe, without which mans  
 wisdom is foolishnes, his abundance  
 scarcenes, his strength weaknes, his  
 glorie shalbe turned into shame.

### The Prayer.

**O** almightie and euermoring God  
 whose gift it is that babes, suck-  
 lings and men of base degree, haue the  
 know-



knowledge and vnderstanding of thy  
 will, and men of profounde learning  
 deepe studie, and worldly experience  
 often want the same. It is thou which  
 expellest darkenesse and giuest light  
 which takest away ignorance, & plantest  
 knowledge & wisdom, denying  
 the same to none that vnfaignedly aske  
 it at thy handes, without the which  
 nothing can bee obtrayned which good  
 is, nothing auoided which is euil, no  
 thing continueth safe, be it neuer so drea-  
 rable, nor any enterpryse, either righte-  
 ly begun, or happily ended. And the  
 good Salomon verie well consider (ha-  
 uing promise at thine handes, that  
 whatsoener hee asked he shoulde ob-  
 tayne) and therefore aboue all things  
 aboue wealth or riches, worldly praise  
 renowne or glory, beautie or strength  
 yea, aboue possessions or kingdomes  
 hee onelie requested wisdom, which  
 thou so abundantly bestowedst on  
 him, that they repayzed and came from  
 farre to heare the same, which is none  
 other thing (sweete Lord) but the  
 knowledge of thy diuine will and  
 heavenly mysteries: it is the know-  
 ledge how to choose the good and auoid  
 the euil, it proceedeth onely from thee  
 and with thee it hath bene from the  
 beginning

beginning. Ouchsafe to send it down  
from heauen, where it attendeth a-  
bout thy seat and replenish mine heart  
with the knowledge thereof. Giue me  
a new heart, and a right spirite, for  
mans vnderstanding faileth in many  
things, but thy wisdom instructeth  
the simple, & maketh the tongues  
of infanten eloquent, directing the  
steps of the blinde, and reforming the  
ways of the simple. Wherefore oh  
Lord I most humbly beseech thee, to  
establishe the same in my spirite, and  
write thy lawes in mine heart, that I  
may walke not in the waie of error, but  
may abstaine from sinne, cleane vnto  
righteousnes, and walke in innocen-  
ce all the daies of my life. Ohsweet  
worde graunt me this thine especiall  
gift of heauenly wisdom, that I may  
perfectly knowe what thy diuine will  
and pleasure is that I may alwaies,  
direct my waies by the rule thereof  
loving thee in all thinges, and aboue  
all thinges, continuing most thankfull  
for all thy fatherly benefits, bestowed  
and conferred vpon mee. And that  
the spiritie overcome mee not, nor in  
curstle I be foolishlie moued, to  
seek remedie or reliefe elsewhere but  
thyne hands onely, who art my God  
and

and my Saviour, and who hast promised to giue wisdom to all them that faithfully aske it.

Oh Lord heare my prayer, and let my crie come vnto thee. Giue me perfect wisdom, wherby I may truly discern the difference betwene the heavenly reuelations (which is wisdom from aboue) and vaine cogitations of worldly wittes, considering that the one in all things as well in aduersitie as prosperitie, in sickness as in health, in anguish of minde, trouble or griefe of bodie as in wished state and pleasure, continueth most constante, stable, patient and firme with due consideration, that it cannot be but good, whatsoeuer thou sufferest to light vpon vs? Forasmuch as contrariwise (sweete Lord) the other seeketh with moze diligence to auoide afflictions, troubles & worldly calamities, the crosse (sweete Lord) which thou layest vpon thy children, then wiselie to auoide the heauy displeasure, and that by worldly deuised meanes, as by riches, friendship, pollicy and strength, with the deceivable and fonde conceits, the Fortune where shee fauours them is plentie and peace, but where she

frowne

*O Lord be on my side*

rownes there is continual want and  
trouble.

But my most sweete Lord and hea-  
venly comforter ) graunt that it may  
be farre from my heart to thinke that  
any thing cometh to passe other-  
wise, then by thine almightie prou-  
idence, who wilt est nothing, nor doest  
any thing but what is most expedient  
and necessarie for the vse of the bodies  
and soules of thy seruantes, which  
we cannot rightlie conceiue, without  
this especial gift of thine, wherewith  
thy Sonne Iesus Christes sake,  
due vs, that wee be not led by fond  
conceite, or deceiue our selues with  
worldly experience, but governing  
our liues according vnto thy will,  
measuring all our actions, wordes  
and thoughtes by the right rule of  
knowledge, and weighing them in the  
ballance of perfect wisdom, in the  
which we may be founde in the number  
of those discreete Virgins, who had  
their lampes continually readie, and  
were in the number of those that were  
not vnprouided, that the comming  
of thy Sonne Iesus Christ, be not  
trouble vnto vs, as to the foyte-  
g seruant, for want either of the  
light of a pure life, or gaires by our  
talents,



talents, but most acceptable and ioyful  
having the lamp of loue, & the candle of  
a true faith continually burning within  
in the secret Closet of our hearts.

That in the ende we may haue fre  
enterance with thine elect, into that  
most glorious kingdome which thy  
sonne Iesus Christ hath purchased  
by his blood for all beleeuers, Amen.

O Lord increase our faith.

### A short prayer for wisdom.

**A**S long as wee beare about  
this fraile bodie, imprisoning the  
soule, I confesse O Lord, that our  
natures seeke by all means that which  
is contrarie to the spirite, accounting  
that wisdom which is meere foolish-  
nesse. Wherefore (good Lord) boun-  
d safe to sende downe that wisdom  
which waiteth about thy throne, and  
plant the same in our heartes, that  
measuring all our doings and deuises  
by the rule thereof, we may alwaies  
do & intend that which liketh thee, and  
shunne the contrarie, in all thinges  
through Iesus Christ our onely saviour  
our and redeemer, Amen.

O Lord increase our faith.

A mo

A most comfortable praier for  
such as are in any kinde of trouble, di-  
stres, or tribulation.

*Though thr aldome thou doe heere abide,  
Be patient, God vwill soone provide,  
To ease thee or to ende thy daies:  
Beare thou his crosse & giue him pr aise.*



Like as the fornace tri-  
eth and seasoneth the  
Potters vessel, & as the  
fire purifieth the siluer  
from the drosse so doth  
aduersitie season and  
purifie the heartes of Christians from  
the drosse of securitie. For by crosses &  
many troubles commeth patience, and  
by patience hope through triall, and  
therefore should wee thinke it an exce-  
ding ioye when troubles assaults and pe-  
nurie pricketh vs, according to the will  
of God, whereby we are stirred vp to co-  
mit our selues to Gods protection and  
will, by well doing, manfully bearing  
all afflictions, all extremities of this  
worlde, and keepe (as it were) secret  
the sorrowes which calamitie bringeth  
vnto vs, & that with patience, whereby  
K we

we shall appeare happy men, & receiue  
a crowne of life which God our faithfull  
Creator hath promised to all those that  
beare his crosse with patience, for God  
who is faithfull, shall not suffer vs to be  
tempted aboue our strength, but in the  
middest of our temptations, shall make  
away, whereby we shall be able to beare  
whatsoever hee layeth vpon vs. And  
think not that want of reliefe in pouer-  
tie, lacke of comfort in sicknesse, vexati-  
on of enemies, slanders, misreports, co-  
tempts, or any other kinde of trouble,  
either of body or mind, happeneth vn-  
to thee by fortune, as it is (among such  
as haue not the feeling of the truth)  
commonly termed. But by the proui-  
dence of God, and that for thy good, if  
with wisdom thou weigh the same by  
patience, accepting it, as a fatherly lo-  
ning correction, putting thee in minde  
of thine offences, and incertaintie of  
worldly vanities: and bee not dismayd,  
but turne from thy wicked waies, clea-  
uing and referring thee by heartie  
praier vnto God (whose will it is for thy  
better profite, that such thinges should  
light vpon thee) with out irksome taking  
it or with greater desire to die, than had  
S. Paule when he praied to be loosed &  
to bee with Christ, Although many in  
such

such extremities couet to be out of the word, and desperately run into manie euils: but stand thou fast, stand faithfully, and take patiently al crosses, all afflictions, all temptations and calamities heere, being a readie waie to patience, and praye for the aide of almightie God whose hand is alwaies readie to helpe such as are afflicted for his sake: he will not suffer anye greater affliction to fall vpon vs then hee thinketh fit for our comfort. For we must consider that by many tribulations wee must enter into the kingdome of heauen. And therefore let vs call vpon God in the daie of trouble, and he will deliuer vs. The Lorde heareth the cries of the righteous, and deliuereth them out of all their troubles. And although we cry, and bee not heard (I meane) presently relieved, let vs not take it heauilie, it is for the best, wherefore let vs accept it willingly, and make of necessitie a vertue, which is to take patiently that which of our selues we cannot auoide.

## The Praier.

**M**Y God, my God, vouchsafe to turn thy louing & fauorable countenance towards me thy poore creature whome for my Unsthou hast brought



to be cast into contempt of the world,  
 and my enemies laugh & reioyce there-  
 at, insomuch as I am become like an  
 Owle in the desert, that the birdes of  
 the aire gaze and wonder at, my estate  
 is altered, my store is turned into scar-  
 city, & my wealth into want, my plen-  
 ty into pauertie, and toy into sorrowe  
 and sadnesse. Oh sweet Lord, my pro-  
 sperity is turned into aduersitie, my  
 friends haue forsaken me: and where  
 they haue often promised to helpe me,  
 they doe onely not performe the same,  
 but they disdain my companie, they  
 loath and abhorre my presence: I am  
 bitterly refused of all mine acquaint-  
 tance, and they that were befoze my fa-  
 miliars are now my deadly foes: who  
 shake their heads at me crying out &  
 saying: There, there, so woulde we  
 haue it, now God hath forsaken him: &  
 such like grievous tormentes am I  
 forced to beare at the handes of such as  
 would gladly eate mee vp. But thou  
 sweete Lord seest howe I am clapt vp  
 in cares, how I am inuirowed with a  
 thousand causes that procure intolle-  
 rable griefe, both in body and minde,  
 hauing no refuge, no place of defence,  
 no meane to helpe my selfe, beeng so be-  
 wrapped in calamitie, that I cannot  
 enioy

injoy any perfect libertie either of bodie or minde. But most sweete Lord, most louing and most fauourable, most able and most readie to helpe such as come to thee loden with distresse: loe heere I lie at the gate of thy mercie, knocking for ease, humbly crauing thy assistance, who hast willed such as are heauy loaden to come vnto thee. I come, I come sweet Lord, as one burdened with greefe, wanting comfort, & lacking reliefe, receiue me and hepe me, shew thy louing countenance, and extend the helpe of thine holy arme, & I shall be safe: mercifully heare me after thy wonted goodnes, consider my distress, weigh mine afflictions, looke vpon my troubles and sende me aide, afford me reliefe, and grant mee thy comfort: So shall my sorrow be turned againe into ioy, my pouerty shal be relieved with sufficiencie, & all shal goe well with me. For (sweet Lord) although when I consider mine estate, when I vlesse my present miserie and feele my want. I am stricken with great sorrow in minde, and vexed with intolerable greefe: yet when I consider the cause of my troubles, with due consideration of thine intent therein, I cannot but comfortably resolue my selfe.

For then doth inward comfort allwage  
 the extremitie of my griefe and ſorrow,  
 remembꝛing that thou haſt ſaide, that  
 whom thou loueſt, thou puniſheſt, but  
 for a time for his triall: whereby being  
 armed with patience thou wilt come  
 againe and viſite him in loue and com-  
 fort him: and this my deſires I accōpt  
 (ſweete Lord) as a ſweete medicine for  
 my ſecuritie, wherein I haue liued o-  
 uerlong a careles wretch: but now I  
 feele that I went aſtray in my proſpe-  
 ritie, and thou haſt called mee home by  
 this aduerſitie. Wherefore I cannot  
 but giue thee thanks (ſweete Lord) for  
 this thy fatherly correction, in altring  
 mine eſtate, for better triall of my pa-  
 tience, that by patience I may take  
 hold of hope, that ſo by hope of thy good-  
 nes, louing kindnes, and fatherly pro-  
 miſes (which deceyueſt no man that  
 vnfaignedly dependeth on thee) I may  
 enjoy a moſt comfortable reneſwing of  
 my happie eſtate agayne, at thy good  
 pleaſure. I caſt all my burden vpon  
 thee, as thou wilt all thoſe that are  
 heauie laden to do. Refresh mee moſt  
 louing and mercifull God, refresh me  
 with the timely ſhowers of thy fauour  
 and loue, that the ioy & gladnes of my  
 hart may grow bp, & choke the weeds  
 of

of sorrow and anguish of minde. Oh my surpassing comforter, leaue me not destitute of thy defence and patronage, bouchsafe euermore to be present with me in all my troubles, in my distresse and want, that I faint not, but may rather reioice therein, knowing that a crowne of life is laid vp in store for as many as beare the yoke with patience. Assist me (sweet Lord) in all these vexations and temptations of mine, that I may patiently looke for thy good deliuerance, which although it come not as I wish, yet that (staying thy leisure) in thy good time, I may be satisfied of my godly desire, which thou hast promised neuer to defraud vs of, nor suffer vs to depart emptie auaie.

There was neuer any confounded that trusted in thee, nor anie forsaken that called on thine holy name. Thou raisest the simple out of the mire and dust: thou puttest downe the mightie from their high seat, & exaltest such as are meeke and of a lowly minde. Make me therfore meeke & humble, patient, & contented, to accept what thou bouchsafest to lay vpon me, for my trial. For this I know and acknowledge (sweet Lord) that although I bee poore, thou giuest riches, although I bee weake thou



thou makeſt ſtrong, although I bee blind and ſee not the ſucceſſe of thy louing kindnes, thou canſt open the eies of my vnderſtanding, by the experience of thy readines to relieue mee, in this my diſtreſſe and miſerie.

O h Lord mine aide is of thee, my comfort in thee, and all my ioy cometh from thee. Grant therfore (ſweet Lord, that I think not the continuance of this my heerd eſtate to bee long, or burthenſom vnto me, but may willingly accept the ſame as moſt ſweet, light and wholeſome for mee, and of a ſhort time, alwaies referring it to thy good pleaſure. Whether thou wilt raiſe me vp or keep me low, whether thou wilt leaue me in this diſtreſs or relieue mee with thy moſt comfortable deſw of thy bleſſings: thou knoweſt what is moſt neceſſarie and expedient for mee: And therefore do with me what thou wilt, ſend me helpe when thou wilt, and as thou wilt. Doe heere I lie at the gate of thy goodnes and mercy, ſtill looking for thy ſtretched out arme, to remooue that, which not of malice, but of loue thou haſt laide vpon me. Lord for thy mercies ſake, giue me not ouer, leaue me not altogether helpeleſſe, take not thy fauor bitterly frō me. But as thou haſt

hast fatherly corrected mee, so vouch-  
safe louingly to embrace mee agayne,  
sweet God, for thy son Iesus Christs  
sake, Amen.

O Lord increase our faith.

A short prayer to bee often said  
in trouble.

**W**hen thou wilt O Lord, re-  
moue this heauie burden from  
me, renue my comfort, and driue away  
the cares of my heart, by the hande of  
thy louing kindnesse, whome by my  
sin I haue offended: come againe vnto  
me, O Lord, in loue, and shew mee thy  
louing countenance, take away these  
miseries which I haue deserued, and  
as in loue thou punishest, to the end I  
houlde conuert from sin: So Lord I  
being sozie for my sinnes, heartily pray  
thee to giue mee grace and comfort a-  
gayne, through the same thy loue, for  
Iesus Christs sake, Amen.

O Lord increase our faith.

A prayerto bee defended from  
enemies.

If thou take God to bee thy stay.  
Thy foes shall not thy soule dismay:

*But if elſewhere thou looke for aide,  
The ſimpleſt vvil make thee diſmaide.*



If it bee poſſible (as much as in thee lieth) haue peace with all men. And offende none, but if it fall out that the worlde hate thee without cauſe, take it not grieuouſly, but if thou haue deſerued it, be ſory & ſeeke vnitie and concord quickly, leſt ſodaynly thy aduerſities entrappeth thee in thy waies, and ſo diſcredit thee. The moſt iuſt men haue bene wrongfully accuſed, and haue (guilteleſſe) been cōdemned, in many and ſundrie thinges as Chriſt himſelfe, the patterne of all integritie, the ſaujour of the worlde was accuſed of drunkenneſſe, of working by the power of diuels: & ſuch like: yet praied he for his enimies. So likewiſe pray for your enemies, & do for them what lyeth in thee, as to feede them when they bee hungry, giuing them drinke when they be thirſtye, cloathing them & harbouring them. Bleſſe them that curſe you, doe good to them that hate you, and pray for them that hurt you, ſo ſhall you haue recompence at the handes of God, And in any wiſe  
ſeeke

Seeke not to reuenge, for it is the office of God, Serue him, and hee will blesse thee and will lay his curse vpon thine enemies, and will saue thee out of their hands. Saul could not hurt Dauid, in respect that Dauid put his trust in God, although hee were his mortall enemy. Reioyce not at thine enemies fall, neither be thou glad when hee decayeth: But pray for his amendement. And God as he hath promised will bee thy rocke, and deliuerer, thy shielde and horne of thy saluation, and thy refuge from their crueltie. For in fearing him, thine enemies shall feare thee. Fiue shall chase an hundred, and an hundred shall put ten thousand to flight: for the Lorde hath respect to them that loue him and keepe his couenant, he will arise and scatter their enemies, yea, as the smoke vanisheth, so shall hee driue them awaie, and as wax melteth at the fire, so will hee make thine enemies to perrish at his presence, trust in him faithfully, and feare not the force, the tyrrannye, the malice, the enuie, the sinister practises and mischieuous pollices of any man. Put thy trust in the Lord, and verely hee shall defend thee.

The



## The Prayer.

**K**eepe me, O God, from the hands  
 of such as go about to do me hurt,  
 and vnderferuedly waite to take away  
 my life, for many therby that hate me,  
 seeke my shame, my destruction and o-  
 uerthrow, insomuch as without thine  
 assistance, thy protection & aid, I shall  
 not escape their handes, I shall not a-  
 void their tyranny, they will obtaine  
 their desires, and accomplish their de-  
 uises, to mine vtter vnderwoing, Lord,  
 they are many more then I can num-  
 ber, that seeke to doe mee euill, yea, and  
 some of them my neighbors & famili-  
 ers, and such as I nothing suspected: &  
 not the least of them but is of power &  
 ablenes to destroy me, yea, as it were to  
 eate me vp, vnles thou take part with  
 mee against their furie: but if thou bee  
 on my side I care not who is agaynst  
 mee, then shall I not feare what man  
 can doe vnto me. Why should I there-  
 fore fear such as now go about to hurt  
 me, that indenuour to discredit me, and  
 to ouerthrow my goings. They shall  
 not preuaile, they shall not haue their  
 desires accomplished which they intend  
 against me. Oh Lord bee on my side, &  
 then will I not say in mine heart, they  
 are

*Send me lord, and gide in all my doings*

are so many and so mightie, that I can not resist them: so furious, that I cannot escape them: so pollitique, that I cannot pzeuent them. My trust is in thee, and vnto thee I fly in all their assaults, who art a castle & fortresse so strong, that there is none be hee neuer so victorions, that can pzeuale against the least that trusteth in thee and resteth vnder the shadowe of thy wings. Wherefore Lord for thy Sonne Iesus Chzistes sake receiue mee, who come vnto thee as the strength of my being, humbly beseeching thee to looke vppon my cause, to consider my troubles, and to weigh the sorrowes of my heart, lift vp thy selfe against the furiousnes of mine enemies, driue backe and confounde mine aduersaries thine owne self fight thou against them that fight against mee. Turne their deuises and wicked imaginations from mee, either to their amendement or to their owne hinderance: let the weapons which they lift vp to hurt me withall, rather pearce themselves, and the malicious wordes which they vtter to my reproch and discredite, redounde to their owne shame: let such as seeke to persecute me without a cause bee discomfited & driuen backward, giue me patience

ence to beare their cruelties, considering that there was neuer anie, (no not the most righteous) but haue bene subiect to the euil deuises, dangerous wordes, and wicked practises of the wicked, whose tongues were full of guile, and the popson of Aspersion vnder their lips, who were not ashamed to speake most approbriouslie of thine owne selfe, sweete Iesus, who wast void of all offence, yet siew they thee and thine Apostles. Wherefore I who am a wretched sinner one of no reputation. cannot but take these extreame dealings of mine enemies with the greater patience, with greater humilitie and more heartie thanks, for accepting me as worthy to be of the number of such as the wicked do hate and grudge at. But most sweet Lord bouchsafe that as thou sufferest for a time, such railings, backbitings, menacing wordes, euill opinions and misconceits, so farre to preuaile against me, for the better inuring my frail nature to beare greater burdens: So bouchsafe of thy mercie, to preserve me from al such enuious heartes and malicious tongues, and defende mee from all bloodthirstie men, and from the hands of such as go about to hurt

mee:

me: that althogh the arrows of their  
 wrath fight on euery side of mee, I  
 may not be dismayde, but so much the  
 moze encouraged to beare it by thine  
 owne example: that in the end in steede  
 of them it may please thee to choose  
 out and appoint as fit familiars for  
 mee, such as may be faithfull, godly,  
 vertuous, religious, louing & friends-  
 ly, that both in a godly feare of the  
 one, and zealous loue of the other, I  
 may beare my selfe, by thine example  
 and grace, so bright in all my doings,  
 as mine aduersaries take none aduan-  
 tage against me: but seeing the sin-  
 cerie of my life, and soundnes of my  
 conuersation, they may be altogether  
 ashamed so much as to mutter anie  
 thing against me, much lesse deuise a-  
 ny thing to hurt mee withall, or to o-  
 uerthrowe my goings: and that the  
 godly and such as are of the householde  
 of faith may be glad and reioyce at my  
 constancie, loue my companie, desire  
 my conference, frequent my familiari-  
 tie, and leane faithfully vnto mee and  
 I vnfaignedly vnto them, that the vn-  
 godly and such as hate the righteous,  
 may bee ashamed of their euil dealings  
 against me.

O Lord strengthen my faith, and  
 arme



arme me with continuall hope in thee,  
 whereby I may be able to withſtande  
 all the cruelties of mine aduerſaries,  
 in ſuch ſort as they may knowe it to  
 bee thy ſelfe, who fighteſt for mee and  
 defendeſt my cauſe againſt their furie.  
 Beholde, ( Oh Lord ) my truſt is in  
 thee, thy rod comfort me, and thy ſtaffe  
 ſtay me vp, that I fall not into their  
 handes by truſting in myne owne  
 ſtrength, which is as a broken reed: in  
 mine owne pollicy or wiſedom, which  
 is fooliſhnes befoze thee, or in the helpe  
 or frienſhip of man, which is vaine &  
 fallable. But lead thou mee, and guide  
 me in all my doings, cogitations and  
 wordes, leaſt I erring from thy com-  
 mandementes, inclyning my heart to  
 vanitie and vice, mine enemies take  
 iuſt occaſion to ſay, Ah, ha, we ſaw it  
 with our eyes, and bring vp an euill  
 report of mee, and that deſeruedly. Oh  
 Lord guide me in all trueth, eſtabliſh  
 in my heart true deſire and ablenes to  
 walke vprightly in all my wayes, in  
 humblenes of minde, not in pride, leſt  
 they ſay hee is ſo haucie hee knoweth  
 not himſelfe. Preſerue me from drun-  
 kennes, leaſt they ſay, hee is now out  
 of the way of diſcretion, hee is beſide  
 himſelf, we haue now fit opportunity  
 to

to worke our wills on him, and so set  
on and hurt me. Touchsafe to keepe me  
from the dangerous desire of fleshlie  
lust, from haunting the places suspec-  
ted or polluted with uncleannes, lest  
they (taking tust occasion by my lewd  
behaviour) speake that which indæd  
may rebound to my shame & deserved  
infamie. Finally, oh Lord keepe mee  
from all euil, that although by reason  
of my corruption, I be naturally in-  
clined to wantonnes and excesse thou  
wilt giue me sobrietie, lowlines, loue,  
(euen to mine enemies) chastitie, wis-  
dome and discreet vnderstanding, both  
of their willes and mine owne weakes-  
nes, that thzough thy grace I may  
frame my doings, according to thy hea-  
nenly wil in all thinges, leading the  
whole course of my life in sinceritie &  
godly behaviour, magnifying thy ha-  
lp name, who so regardest the prosper-  
ritie of thy seruant, that thou suffe-  
rest him not to fall into the handes of  
such as would eate me vp. And let not  
the aduersaries of thy trueth, O Lord  
brauistly reioyce ouer me tauntinglie  
and contemptuously mocking mee as  
they are wont, vnlesse thou thinke it  
conuenient for mee. I am in thine  
handes, and do confesse it to be great &  
good

good reason, that thou shouldest doe  
 with me what seemeth best to thy fa-  
 therly will: accounting this thy trial  
 of my patience, to proceede euen of thy  
 meere loue. And therefore if thou wilt  
 that they set vpon me or followe me,  
 to kil me, to persecute me, to laugh and  
 scoone at mee, to frame approbrious  
 speeches and deuises against mee, let  
 thy will be done: yet vouchsafe to  
 continue my defence, my strong Ca-  
 stell, and as it were the pillar of a  
 cload standing between me and them,  
 as thou stoodest in the wildernes be-  
 tween the tents of the Egyptians, and  
 the Tents of the Children of Israell,  
 that the Egyptians coulde not preuaile  
 against them, but were overthrowen  
 in their owne imaginations. Lord,  
 if thou wilt thou canst turne their  
 heartes, thou canst mollifie the hard-  
 nes thereof, thou canst turne their ha-  
 tred into loue, and their malice into  
 good will: thou canst giue them in  
 steede of hearts to worke wickednes,  
 mercifull and godly mindes. I refer it  
 to thine heavenly prouidence, & who-  
 ly commit my selfe into thine handes,  
 humbly praying thee for thy Sonne  
 Iesus Chrestes sake, to deale with me  
 and them accor ding to thy mercy and  
 louing

gouing kindnes, and not after our de-  
 merits: be thou mercifull vnto mee, and  
 evermore mightily defende mee vnto  
 my liues end, conducting me by right-  
 way in all my wayes for Iesus Christs  
 sake, Amen.

O Lord increase our faith  
 And euermore mightily defend vs.

A short prayer for the defence a-  
 gainst our enemies.

O Lord I am a sinfull creature, and  
 haue deserued thine indignation a-  
 gainst mee, yea I confesse that I haue  
 deserued many & great punishmentes,  
 yet Lord for thy mercies sake turne  
 thee vnto mee, and haue mercie vpon  
 mee, let not mine enemies preuaile in  
 their mischeuous deuises against mee.  
 I am in thy hand, and they are within  
 the compas of thy power, stay their sus-  
 te, let them not take effect in their de-  
 uises against mee, but for thy sonne Ie-  
 sus sake stande betweene vs and put  
 them backe, and as I haue offended  
 thee by naturall blindnesse, so by the  
 working of thine holy Spirit I shal  
 rise to thee, and liue in thee againe,  
 through Iesus Christ our Lord, which  
 is enough to grant, & they may only not  
 preuaile,



preuaile, but be ashamed & flye, sweete  
God,, Amen.

O Lord increase our faith.

### A praier when a man taketh a iourney.

*Before thou take thy iourney pray:  
That God by Christ will guid thy way.*



Forasmuch, as the earth is replenished with many perrils & suddaine dangers, whether wee ride or goe, whether wee worke or be idle, wee haue great cause to take diligent regarde, that when wee take a iourney to desire instantly the Almighty God to conduct vs, as he vouchsafed to conduct ~~Tom~~ by the hande of his Angell Rhaphaeli, in his iourney to rages, defending him from many daungers, and especially from the fish, which was like to haue deuoured him. To whose protection and defence if wee commit our wayes, and repose vnfaignedly our defence in his fatherly care, hee shall likewise send his Angell to take such charge of vs, that no kinde of daungers shall preuaile

preuaile against vs, especially if wee  
faithfully praie his aide, behauing our  
selues godlie and vertuously, not pro-  
uoking his anger, by anteprising that  
which is either vncomely or vnlawfull,  
but to be doing good as S. Paul, who be-  
hauing himselfe godlie in all iourneies,  
faithfully and often professed that the  
right hande of the Lord mightily defen-  
ded him. The like care hath he surelie  
of all such as trust in him, & direct their  
waies according to his will.

## The Prayer.

**A**l mightie God, and most mer-  
ciful father, who guidest and des-  
tendest all those that in thy name  
walke and trauaile in this worlde,  
prouchsafe to stretch forth thine hande  
ouer me, thy poore creature, leade mee  
and conduct me in this my iourney.  
which bzgent occasion forceth: and  
prouchsafe that considering the pathes  
yea, euerie corner of this wretched  
bale of miserie, are replenished with  
innumerable perils and dangers both  
of bodie and soule, whereunto without  
thine assistance, protection and ayde,  
without the helpe of thy mighty hande  
and outstretched arme, we cannot but  
fall and perish, walking and wandring  
in

in the troubleſome and daungerous  
 coaſtes of the earth, where robbers  
 theues and euill affected perſons, in  
 great number ſecretlie lurke, violently  
 to take not onely our proper ſub-  
 ſtance and goods, which by the great  
 boz and ſweate of our bodies we haue  
 gotten or otherwiſe by thy prouidence  
 are giuen vs, but our liues alſo if they  
 be not prevented, & we by thy good and  
 fatherly prouidence defended. I hum-  
 bly beſeech thee, O God almighty,  
 anie ſuch lie in waite in the waie at  
 this time graunt me foreknowledge  
 thereof, that of thy mere mercy I may  
 happily auoide their pretended enill, ei-  
 ther by letaking me another way, or  
 being defended vnder the ſhadowe of  
 thy winges, may ſo encounter with  
 them, that by the force of thy right  
 hand I may overcome them, being of  
 mine owne ſelfe of no force, neither li-  
 eth it in the ſtrength of our owne  
 hands to put back or overcome ſuch an  
 in this wicked intent ariſe by againſt  
 vs. It is not the ſworde, the ſpeare,  
 nor ſtrength of the horſe but thine  
 owne power that overcommeth for vs  
 and ſaueth vs. Aloucheſafe therefore O  
 Lord thy holy Angel to goe with me,  
 let him go before me, and direct me, to  
 ſafe

save me, preventing me from all daun-  
 gers, as he did thy senant Toby, go-  
 ing into a strange countrey. Conduct  
 me safely (sweete God) in the name  
 of thy sonne Iesus Christ, that my  
 busines may take good successe, and I  
 may make a safe and prosperous re-  
 turne, without hurt either by the mer-  
 ciles and great waters, by wild beasts  
 of the fildes, or by any other casuall  
 meane. Save me from the stroake of  
 thunder, from lightning and tempest:  
 preserve, and keepe me, as the apple of  
 thine eye vnder the shadowe of thy  
 winges, from the waies of the wic-  
 ked, that accomplishing the end of my  
 journey. I may effectually finish, and  
 with happy successe end my busines,  
 by thine omnipotent conduction pro-  
 sperously returne againe according to  
 thy will, without hurte of bodie or  
 soule, for Iesus Christ thy deere sons  
 sake, Amen.

O Lord increase our faith.

A thankesgiuing after returne.

At thy returne giue God the prayse,  
 Who still conducts thee in thy waies.

Con-



**C**ONSIDER what daungers thou hast  
Escaped, in passing the perrilous  
places of this world ( no place or time  
being without his danger ) And there-  
fore at thy returne , either vnto thine  
own home, or to any other place or rest  
be not vnmindfull to giue God heartie  
thanks for his gracious protection, and  
fatherly conduction. So shall hee, our  
heavenly protector, euermore be mind-  
full to direct thee in all thy waies. But  
forgetfulnes of his louing kindnes ther-  
in purchaseth his displeasure and ouer-  
throweth thee vnawares. Wee see how  
many perils wee are subiect vnto, some  
falling from their horses, or their hor-  
ses falling on them breake their legs,  
their limes, and bruse their bodies, in  
such sorte, as sometime insueth pre-  
sent death: yea oftentimes they slippe  
from a stile or in the plaine waie, bree-  
deth many hurtes to many. So that I  
say these casualties considered, wee are  
bound to be carefull to serue God, who  
preuenteth all these misfortunes, and  
preserueth vs from all euils both of soule  
and bodie. Let vs not bee therefore for-  
getfull to craue Gods protection at all  
times, and in all our trauailes.

## The Prayer:

**I** thanke thee, O most louing & most  
mercifull God, that it hath pleased  
thee to giue me prosperous & happie  
returne from this my iourney: by whose  
merciful protection I haue escaped ma-  
ny & sundry dangers, which do abound  
in al corners of the earth, and hast gi-  
uen me such successe in my busines, as I  
trust shal be for the best, and hast of thy  
goodnes and meere mercy, brought mee  
again to mine owne home and dwel-  
ling place to recreate and rest my wea-  
ry members. I thanke thee, O merciful  
God, for protecting and sauing mee thy  
silly creature from all perils, from  
drowning by water, from the stroke of  
thunder, and blasts of lightning, from  
the clawes and iawes of wild beasts of  
the fildes, and for defending mee from  
theues, robbers, & men of bloody con-  
dytions, and for preserving mee from  
hurt of body, and many other casualties  
which y<sup>e</sup> miseries of this wretched world  
dooth minister, and whereby I haue  
both seene and heard of diuers to haue  
perished. I do acknowledg it to be thine  
only goodnes, thine vnspeakable loue,  
and meere mercy, that I haue escaped  
them, not able sufficiently to praise thee  
for the same, nor to yeelde sufficiente  
thanks for thy fauour therein. But  
sweet Lord, I humbly referre such laud  
honor, glory, & deserued praise, as my  
weaknes

weaknes can yeelde. Giue mee power  
and ablenes to praiſe thee, as of right  
ought, through Ieſus Chriſt our Lord.  
O Lord increaſe our faith.

A thankſgiuing to God the fa-  
ther, God the Sonne, and God the ho-  
ly Ghoſt, worthy to be of-  
ten ſaide.

*Giue thanks to God, vwho did vs make,  
And to his ſonne ſo deere.  
Vwho did our raiſonſon e vnder take,  
VWith the holy Ghoſt ſo cleere.*

**A**lthough we cannot ſufficient-  
ly prayſe God, our heauenly fa-  
ther for his great loue, in making  
& creating vs in the beginning  
to his owne image & likenes (and that  
when we were not) let vs yet humble  
our ſelues with due tiſfull obedience, as  
good children to a louing Father, pray-  
ing for grace to ſet forth (as much as  
in vs lies) his praifes with Dauid, ſaying:  
Great is the Lord, and maruailous wor-  
thy to be praiſed, who made heauen &  
earth, the ſea & all that is therein, who  
keeperth his couenant & fidelitie for e-  
uer, giuing vs for his ſon Ieſus Chriſtes  
ſake, all things for our vſe in time coue-  
nient,

nient, as by the placing of the starres in  
heauen, with the sun and moone, their  
course and orderly motions, the hearbs  
of the field, & due manner of their spring  
fading and withering againe. The sea so  
inuiroined, compassed, & ( notwithstanding  
the rage and force thereof ) kept  
within his limits and appointed bounds  
with the fishes so infinite therein, both  
small and great, and the ebbing & flow-  
ing thereof, which al serue onely for the  
vse and seruice of man, yea and without  
the which man could not continue : yet  
especially and aboue al things, so great  
was his loue, that he spared not for our  
sakes to giue his onely sonne euen to die  
most vnderferuedly vpon the crosse, for  
our redemption, which loue of the Fa-  
ther therein, as it mooueth, ( or should  
mooue ) a great desire of thanksgiuing  
in vs, so dooth the obedience of the son  
giue vs a greater occasion of thanksgiu-  
ing than the roong of any mortall man  
can expresse, by whose acceptance of  
the pangs of death came the remission  
of all our sinnes, as witnesseth the holy  
Ghost the water of life, which beeing  
sprinckled in our harts, procureth vnfa-  
ined loue, whereby wee haue access to  
Christ our onely mediator to God the  
father. Consider the vnspeakeable pati-



ence of Iesus Christ onely for our sakes making oblation euen of his own body, to pacifie his fathers wrath, the benefite whereof is so infinite, that no tong can sufficiently set foorth, in redeeming vs frō the punishments due for our transgression, which no sacrifice els could obtaine, to make vs one with God the father again, continuing our onely mediator & intercessor vnto the end. Wherefore praise God the Father who made vs, praise God the Sonne who hath redeemed vs, and prayse God the holie Ghost who hath sanctified Gods elect, and giueth light vnto the heartes of all such as serue the Lord vnfaignedly.

#### The Prayer.

**O** almightie God, maker & creator of all things, conseruer of all that thou hast made, and protector of all that loue thee, who in the beginning madest all thinges of nothinge, which all rest in thy hands, and in thee haue their continuance and being, and without whose prouidence they should conuert againe to nothing: wee yeelde vnto thee all laud, praise and glozy, and vnto thee ascribe all power, maiestie, and dominion, who rulest all thinges, workest al thinges, and disposcest all thinges according to thy will, to thine owne glorie, and to our vnspeakeable  
and

and vnderferued comfote, who are as pilgrims and strangers, and without the same thy continuall protection, as creatures forsaken and cast-awaies.

Lord, thy hand guideth all thinges, preserueth al thinges, and giueth all thinges for our vse, most disobedient & stifnecked children, who, notwithstanding thou through thy mercie and loue vouchsafest in the beginnunge to place in y garden of happines, where we should haue continued, had not our first parents by transgression made forfeiture thereof, and so highly displeased thee, that thou repentinge of the making of them, diddest drowne the whole world for our sins sake: and yet so tender was thy loue, so soone was thine anger conuerted into a desire of our saluation, that thou vouchsafedst to send into this world Iesus Christ, to redeeme vs into thy fauour againe, (a surpassing loue, where the offended should seeke attonement with the offender.) For which thy singular loue, & mercie infinite, we cannot sufficiently thanke thee, O God of our comfote: nor thee (sweete sauiour) Iesus Christ for thine obedience, for thy great humilitie and ardent desire of our reconciliation and eternal saluation. Lorde increase my faith, send me thy grace, and indue me with thy holy spirite, that I may hartily render, and continuallie

yeeld all poſſible thankes vnto thee, not  
 onely for creating, keeping and preſer-  
 uing vs hitherto, but alſo for rea-  
 ching vnto vs thine hande of loue a-  
 gaine, after our ſo great & long diſobe-  
 dience. I thanke thee, O Saviour Je-  
 ſus Chriſt, redeemer and ſauior of our  
 Soules, who reſuſedſt not, but moſte  
 willinglie acceptedſt (for our redempti-  
 on, from hell and eternall death, being  
 then thine enemies) the opprobrious  
 death of the Crolle, among notozious  
 offenders, being often ſpitefully intrea-  
 ted, buffeted, ſpit at, reuiled and moſt  
 iniuriouſly handled, not for thine owne  
 (ſweet Jeſus) but for our offences, for  
 our ſins, yea, to purchaſe that by thine  
 obedience, which we loſt by wilfull re-  
 bellion, againſt thy heauenlie Fathers  
 precepte and will. O good Jeſu wee  
 thanke thee, that it hath pleaſed thee  
 to leaue the ſacred manſion of thy Fa-  
 thers right hand, thy celeftiall being, &  
 to put on the baſe attire of a ſervant,  
 to walke in the troubleſome pathes of  
 this miſerable world, and yet thinking  
 it no robberie to bee equall with God,  
 though leauing his heauenlie habitati-  
 on for a time (according to his proui-  
 dence and heauenly knowledge) to ſuf-  
 fer heere in this vale of miſerie, in this  
 deſert of ſin, moſt cruell and moſt shame-  
 full abuſes, onely for our finnes, which  
 were ſo odious and vile, in the ſight of  
 our

our good God, that no sacrifice or oblation coulde appease his wrath and deserved displeasure towards vs for the same, but thy death onely, and sacrifice of thy precious and vndefiled bodie upon the alter of the Crosse, who willingly sufferedst the same for our sakes, notwithstanding they were so grievous, so intollerable and odious, that by reason of the extremitie and anguish thereof, thou wert constrained to sweat water and blood.

O surpassing loue, oh loue, without the which the hatred of thine omnipotent father had not bene appeased nor reconciled from vs. Oh loue, without the which we had bene barred of all access vnto the seate of mercie and wonted fauour of almighty God, and continued in his heauie displeasure to our bitter destruction, death and damnation. Oh sweet Iesus, oh healthfull comforter, giuer of health, and restorer of life, how can wee but praise thee: how can wee but loue thee, howe can we but magnifie and extoll thy holic name, for euer, so tenderlie louing vs, that by thy meanes (without our desertes) wee are restored from death to life, from the deserved displeasure of our creator, to his vnspeakeable loue and fauour, without which wee had perished both bodies and soules. Wee haue attonement now with him, that before wee had so  
 A 4 great=



greatly offended God our maker, without whose fauour wee fal, and without whose helpe wee perishe and passe to naught. O swæte Iesus, thou hast taken vpon thee, not onely to die for our redemption, and to rise againe for our iustification, & to place vs in the swæte mansion of thine heauenly knowledge: but hast also promised, to continue our mediator to thy heauenly Father for euer, while we mortal men liue as sinners in this vale of miserie, makinge continuall intercession for vs, that hee wil vouchsafe neuer to withdraue his louing countenance from vs his poore creatures, but to be our castel, stay, and strong refuge vnto the end.

O Lorde Iesus Christ, wee giue thee thanks, not only for that thou hast been for a time here present with vs, on earth, to manifest thy selfe vnto vs by the visible shewe of thine humanitie, but in making the cause of thy coming certainly knowe vnto vs, which was (indeede in that thou wast verie God) to cal vs from blindness & error wherein we walked according to the wil of sathan, to take hold of thy miracles and wonders, which thou so apparently didst worke, to declare & manifest thy selfe to be our redeemer & advocate, and to confirme the same in our heartes by faith, as thou diddest in the hartes of thy Disciples, who notwithstanding

standing they being present with thee, continued yet neuertheless in darknesse and misbeleefe, without the working of thine holy spirite in them, whereby they confessed thee to bee very Christ, Sonne of the liuing God, and onelie Sauour of the world.

Among al which thy great benefits (Oh good Iesus) wee yeelde thee all possible thanks for that it hath pleased thee, to leaue vnto vs, after thy departure vnto the right hand of thy father, the lanterne of light, the Gospel of comfort, the world of trueth, the foode whereon our soules may continuallie feede at full, with out the which wee had beene left vnto our former darknesse, walking in errour, and in our wonted ignorance.

And for that thou knowest vs from the beginning, to bee caried into blindness and errour, wrongfully interpreting the parables and darke sentences of thy Gospel, through the same thy loue hast left vs a continuall comforter, euen thy holy Ghost, proceeding from thy father and thee, who in the likeness of a Dove descended from heauen vpon thee, shewing himselfe vpon the Apostles in fierie tongues: Oh holy Ghost our comforter, wee yeelde thee most humble thanks, that through the gift of thy grace we haue our hearts prepared, our vnderstanding lightned,

and mouthes opened, to conceiue rightly thy worde, to declaue abroad the wonderfull thinges of thy lawe, and to manifest the secret mysteries of the kingdome of God. Thou art the true light, and the light of trueth, without the which it is impossible to please God the Father, or to haue access to God the Son, who together with thee, O holy Ghost, are but one God in essence though three in person.

Make our hearts pure, make vs clean, sanctifie vs & scale vs among the number of the electe and chosen, that when we shall approach vnto the seat of iudgement, we may receiue through the merites of Iesus Christ, not onely the stipend of seruantes, but the rewarde of obedient children, euen the inheritance of the kingdome of heauen. There to rest with thee, O Father our maker, with thee, sweete Iesus our Saviour, and with thee O holy Ghost, our comforter and sanctifier, for euer and euer, To whome bee all praise and eternall glory, world without ende. Amen.

O Lord increase our faith.

A prayer to be said before the receiuing of the Communion.

*Before thou come his table neere,  
Prepare thy soule, make conscience cleere.*

Here is saide sufficient in a godlie exhortation set down in the booke of

of common praier, to stir vp the minds of all well disposed persons, willingly & zealouslie to come to this holyc table, wherunto before we come, we ought to addresse and prepare our hearts, to put off all rancour, malice, wickednes, and all kinde of vice, with the fruits of the olde man, which is disobedience and sin, and to put on the new man, which is righteousness, comming therunto in a pure & clean heart, abounding with loue, peace, faith and charitie, that wee may receiue it to our comfort: Read the cleueanth Chapter of the first to the Corinthians, from the twentieth verse vnto the nine & twentieth, and there shall you finde, not onely the maner of the institution and right celebration thereof, but also howe we should receiue it with heauenly profite, the daunger being likewise manifested, which hangeth ouer the head of the vnreuerent and vnfaithfull, in receiuing the same: vnto the exceeding comfort and consolation of the Godly, and to the vtter shame and confusion of the wicked and sinners.

Before thou presume to come to this holie Table forgiue all men that haue offended thee (not for a time) but euen from the botto me of thy heart to bee at one with all men in perfect charitie, entire



trie in faith putting away all hypocrisie, dissimulation, doubting and vnstayednesse, beeing prepared in earnest and hartie praier, ioyned with true repentance and purpose of amendment, that thou maist faithfully eate the body and drinke the blood of Iesus Christ, in the remembrance of his bitter passion for the cleansing of thy sinnes, that thou maist through his mercie bee receiued into the number of those whome from the beginning of the world he hath chosen, and by their obedience he accounteth worthy to be his, and so possessing that peace in thy soule which passeth the vnderstanding of man, thou maiest yeeld prayse and thanksgiuing vnto Iesus Christ thy redeemer and onely author of thy saluation, in the congregation of the faithful without iutermiſſion

### The Prayer.

**O** Lord Iesus the sonne of the euer-  
 I liuing and omnipotent God, who  
 when wee through the fall of our  
 first Father were made subiects to the  
 snares of sinne, bondes of death, and  
 tyranny of Sathan, wherein according  
 to the corruption of our nature &  
 iustice of thy Father we had continu-  
 ed, hadst not thou vouchsafed to paci-  
 fic him & purge vs, graunt I humble  
 pray and beseech thee, euen for thy  
 death

deaths sake, to instil into my heart the gift of thy grace, whereby appproching vnto the sweet banquet of thine holy body & bloud, which thou boughsafedst to giue for y redemption of vs miserabl sinners, I may by faith eat & drinke the same, & be made a fit & faithfull member of thy mystical bodie, laying aside the light of thine obedience, loue & patience, that the most pzeious bodie of thine be not giuen, nor thy bloud shed for me in vaine, but may direct the whole course of the residue of my life, by thine holie spirite, according to thy heavenly will in al things, that after this life ended, I may appeare before the tribunall seat of thy high heavenly maiestie, as a faithfull member of thine, & enioy that heavenly inheritance, which thou our head and guide hast purchased for all true beleeuers in thee, Amen.

O Lord increase our faith.

At the recei-  
uing of the  
bread saie  
thus: { Boughsafe (O sweet Je-  
sus) that as thou hast  
giuen thy flesh to be the  
bread of our eternall sal-  
uation: So boughsafe to  
worke in mee by a liuely  
faith, that I receiuing the same, may  
be, and euermore continue one in thee,  
and thou in me, Amen.

O Lord increase our faith.

At

At the receiuing of the Cup ſaie thus: **O**h Lord vouchſafe that as thy blood was ſhed to waſh me a ſinner from the corruption of old Adam: So graunt that it may through a liuely faith, take effect in mee, waſh mee from the filth of ſinne, & renue in mee the fruits of righteouſnes, that I may become a fit member of thee, liue and die in thee, Amen.

O Lord increaſe our faith.

### A prayer after the receiuing of the Communion.

*Amend thy life, giue thanks to God,  
Abandon ſtrife, auoid his rod.*

**V**Se not the maner of many, who in the day wherein they reſpaire vnto the holy table of the Lord, do not onely lightly eſteeme the weightines of the matter, but lewdly giue themſelues to wanton companies, gadding heere and there to banquets, tauernes, & looſely (aboue otherdaies) giue themſelues to wanton behauiour, but remeber the promiſe that thou haſt made to God to become anew man, to leaue al wantonnes, and cleaue vnto godlines of life.

Be

Be not like the dogge that turneth to his vomite, or the sowe to her wonted wallowing in the durt of sinne, but be holie, as your heauenly father is holy. Seeke the kingdome of God and the righteousnes thereof, & all things shall be giuen you, and as the true members of Christ, in the ende wee shall raigne with him in eternall glorie.

### The Prayer.

**O**mnipotent and most mercifull father, Thy lillie creature praise thee (not able to yeeld thee thanks sufficiently) for thine vnspeakeable fauour, and louing kindnes, in feeding me at this time with the spirituall foode of the body and blood of thy Sonne Iesus Christ whom thou vouchsafest to sende for our redemption vnto this miserable worlde, & to giue him euen to the death, in remembrance whereof vntill his seconde comming, he hath willed vs to eate his bodie and to drinke his blood, to the end by faith wee should be vnited & knit vnto his body & being washed from all our sinnes, to lead a new life, vouchsafe I humbly beseech thee, for his sake to endue vs with thy holy spirit, whereby heere after casting aside the workes of darknes, wee may walke in the true light of thy holy Gospel, in the number  
of



of thy choſen, wayting faithfully whē he ſhal come again for our deliuerance out of this mortal life. And whileſt we liue heere, bouchſafe vs vnſained deſire to be partakers of that his holy inſtitution, and through thine holy ſpirite, lead our liues according vnto thy heavenly will in all thinges, keeping our bodies vndefiled, as fit receptacles for ſo heavenly foode, that our ſoules may enioy the benefit of the miſterie thereof by faith, according to thine heavenly promiſe, through Jeſus Chriſt our Saviour and redeemer, Amen.

O Lord increaſe our faith.

A prayer to be ſaid for him that is ſicke, neceſſarie againſt Sathan who is then moſt ready.

*When ſickneſſe ſore oppreſſeth thee,  
Repaire to Chriſt, take Phiſicke free,  
He cures the ſore that Sathan makes,  
And ſadnes that the body takes.*

A comfortable exhortation for ſicke perſons

IT pleaſeth God often to lay the heauie burden of ſickneſſe vpon the weakneſſes of our corrupt fleſh, to the ende he may winne the ſame, to be ſo much the more ſubieſt vnto the ſpirite: that the ſoule the principall parte of man, may be ſo pure and cleere, as in the ende it may

may appeare before him to honor, and not to dishonor. And that is the cause that he punisheth those whom hee most tenderly loueth, and letteth the reprobate and wicked enioy a further libertie of their health, & other their desires here in earth, to the end ( that through his Iustice ) their fall may bee the greater. Wherefore take not heauily this crosse, this fatherly correction of his: but rather embracing it willingly, giue him thanks hartily, referring thy selfe vnto his will louingly, patiently, and faithfully. For it is a manifest token, that thy correction is euen of Gods meere loue ( rendering thy saluation ) when thou takest it with patience. Despaire not therefore in this sicknes of thine, neither thinke that God intendeth any thing thereby but thy profit, the amendment of thy life, whereby cometh his loue, and thereby he saueth all that beleue in him. Be faithfull therefore, call vpon him in the day of thy visitation, and he wil heare thee, praye to him, and hee will heale thee, if it bee for thy benefit, & therefore must thou referre thy selfe to his prouidence, whose care ouer his seruants is such, as he neuer suffereth them to perish, but by sicknes and other gentle warnings cal-

calleth them home from wandering aſtray and following the vanities of this wretched world, wherein is nothing but vanity & affliction of ſpirit: labors, cares, troubles, enmities, debates, & daily ſubiection to many caſualties. What is this life, but ſhort & euil? all fleſh muſt die, God hath ſo decreed it, man is altogether vanitie, his life a vapor, a bubble of water, he paſſeth as a ſhadowe, liue he neuer ſo long. Prepare thy ſelfe therefore to die, that death take thee not vnawares, make thee fit for the Lords coming, that is, caſt awaie the loue of worldly & tranſitory things, and be ready to leaue the world it ſelfe, & ſettle al thine heart vpon the worlde to come, wherein there ſhall be no ſicknes, but continual health, no death, but life eternall, no ſorrow, but ioyes without end, a place that all the ſicknes, all the puniſhments, the croſſes & calamities that can be heere ſuſtained cannot deſerue, neither are al pleaſures of the world comparable to one moment of the celeftiall ioyes, & therefore theſe willingly to be left, & the other earneſtly to be deſired. This is the place that is prepared for the elect: of God, that is full of ſuch ioyes as the eye hath not ſeen, the eare hath not hearde, neither can the heart

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man comprehend, the vnspeakable riches of glory, of peace, and endles blessednes, that Iesus Christ that vnspeotted Lambe of God hath prepared for all the that forsake themselves, that is the world with the pleasures thereof, & cleaue vnto him. Cry vnto that sweete Iesus, as the theefe that hung on the crosse with him: and as the Publican, & he will be mercifull vnto thee, & remember thee in his kingdome, he hath a watchful eie ouer those that betake them vnto his protection, and turneth their sicknes, & other chaustisements alwaies to their soules health. The right hande of the Lord strengthen thee, the blood of Iesus Christ washe thee, the holy spirit comfort thee and preserue thee to eternall saluation. Amen.

## The Prayer.

**O** sweete Lorde and omnipotent Father, maker of al mankind, who through thine almighty power hast created mee after thine owne similitude and likenesse, and placed mee heere in this desert of sinne, in this vale of miserie, where Sathan claiming to beare rule, seeketh to bring me in subiection to his most wicked and detestable authority, and hath set his mischeuous ministers to sift me, and seeke mine overthrowe,



throwe, and hath neuer left tryng mee  
 with sundry temptations since I came  
 into this miserable world: yea Lord, I  
 haue abidden many & hard battels, cru-  
 ell combates & assaults, betweene the  
 flesh which is ready to yeld, & my spi-  
 rite which standeth in defiance of him  
 & his wicked crue. But sweete Iesus  
 now I feele him busie, now he bestow-  
 eth al his diligence to win me, seeing  
 my body already shake with thine own  
 hand, & strikē with thine own rod of cor-  
 rection, now I am as it were at deathes  
 doore, he spareth no trauaile to try mee,  
 no paines to pinch me, he was neuer so  
 busie (sweet Lord) & opportunity neuer  
 so fit for his purpose, by reason of my  
 present weaknes: the greuous sicknes  
 which hath taken hold vpon me, hath  
 dreyed by all my bones, and consumed  
 my poore carkas euen to nothing, wher-  
 by he perswadeth me, that thou thus  
 bistest me of meere malice: but sweet  
 Iesus he is a lyar, & there is no trueth  
 in him. I know (& thou hast said it that  
 art trueth it selfe) that whom thou lo-  
 nest thou punishest, & Lord so I accept  
 it. Thou hast changed my health into  
 sicknes, thou hast pluckt mee down and  
 cast me vpon my bed, thou hast giuen  
 me weaknes for strength, not that ei-  
 ther I should the rather yelde to that  
 foule feend, or think that thou wilt cast  
 me cleane away, but to the end to sancti-  
 fy me

me not to kill me, to reuiue mee, not to  
put me from thee, to cal me vnto thee,  
not to giue me into the hands of death,  
to plucke me out of the clawes of him  
that would destroy me, that ougly ser=  
pent, whose wilinesse in my health too  
much allured me to vanitie. But sweet  
Jesus pꝛeuent him, turne all his enui=  
ous dartes from me, driue back his mi=  
nisters farre from me, thou hast broken  
the bow of his strength, and triumphed  
ouer him vpon the Crosse, thou hast  
stopped the gates of hell, so that what=  
soeuer that enemy of mine feare mee  
withal, they shal not pꝛeuaile against  
mee. Be thou my strength, sweete Je=  
sus in my weaknes, be thou mine health  
in my sicknesse, who in my greatest  
danger come vnto thee, the author of  
my correction, humbly beseeching thee  
that as thou hast cast me downe, thou  
wilt either raise me vp, or giue me pa=  
cience. O good Jesus, the Physician  
both of my soule and body: Let thy  
blood wash the one, & thy mightie pow=  
er releue. & other, cleanse my soule from  
all secret sinnes, and plague me not as  
I haue iustly deserued. Graunt mee  
grace that in al willing obedience I  
may referre my crased estate both of bo=  
die & soule, vnto thy mercifull conside=  
ration, whether it be better for mee to  
continue in this visitation of thine, or  
receiue health againe, thou knowest  
Lord,

Lorde, what is most conuenient for me;  
 deale with me not by iustice, but in  
 mercie, for I confesse (swæte Lorde) I  
 confesse, that when this vile bodie of  
 mine enioyed health and felt not thine  
 heauie hande, it ran into all wilfull re-  
 bellion against thee, it strived with thy  
 louing and fatherly precepts, & yeeled  
 to all the vanitie of this present euill  
 world, I was obstinate, unruly, & like  
 an vntamed colte, & therefore hast thou  
 iust cause, thus to plucke mee downe in  
 mine owne conceite, that I may rise  
 vnto thee, & confesse mine owne frailtie,  
 whereby I stood too much in selfe loue  
 of this filthy carkasse of mine, which  
 is the cause of all my rebellion against  
 thee, which is the prison that holdeth  
 (as it were) captiue my filthy soule that  
 faine would bee dissolued and rest with  
 thee, it longeth to come vnto thee, (sweet  
 Iesus) the spirite is willing, but the  
 flesh draweth backward, thou hast sum-  
 moned me, sweet Iesus I must appeare,  
 thou callest mee, I must come, nothing  
 can keepe backe what thou wilt haue, he  
 must appeare whome thou arrestest:  
 Wherefore, oh God my maker in the  
 name of Iesus Christ my redeemer and  
 sauour, send the holy Ghost into mine  
 heart, that it may labour with mee, and  
 make all thinges readie in mee against  
 that day, that it may strengthen mee in  
 this my great weaknes, heale me in this  
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my greivous sickness, and wash me with  
the oyle of comfort, before I goe hence,  
and be no more seene. Sweete Lord,  
thou knowest all thinges, and canst doe  
all thinges, & thou canst send me health  
again when thou wilt, or when thou  
seest an houre fit for the dissolution of bo-  
dy and soule, to accept me into the bo-  
some of thy mercie, and to receiue mee  
into the kingdom, which vpon the crosse  
( good Iesus ) thou diddest euen with  
bloody passion purchase for all those that  
vnsainedly yeeld themselves vnto thee,  
and forsake this miserable world, wher-  
of, and of all the pleasures therof, grant  
mee present forgetfulness, and giue mee,  
swete Iesus, a taste of heauen and hea-  
uenly thinges. Ouely graunt mee to  
call to minde the sinnes of my youth,  
and frailties of all my life past, & vouch-  
safe mee grace truely to repent them:  
that thou swete Iesus, maiest with thy  
finger blot them out of the booke where-  
in they are fast written, and fasten them  
to thy Crosse, that thy bloodshedding  
may remaine an euerlasting testimo-  
nie that they by the same bloodshedding  
are freely giuen me. That Sathan  
the enemy of my poore soule, may bee  
preuented of that which he so diligent-  
ly waiteth for. Oh Lord abandon him  
and all that is euill in mee, that I may  
willingly accept this crosse of thine  
and bee content euen with patience to,  
continue



continue thy good time vnder the same,  
 & when thou wilt haue mee to appeare,  
 to yeelde my body and soule into thine  
 hands ioyfully, sweete Iesus, Amen.

O Lord increase my fayth.

### A more short prayer in sicknes.

**M**Y God, my God, sweet Iesus my  
 Saviour, looke downe in mercie  
 vpon me poore and wretched crea-  
 ture, whose health is impaired, & pains  
 increased, whose strength is gone, and  
 weaknes hath taken fast hold vpon me,  
 oh good Iesus consider my miserable e-  
 state, forgine my sinnes, and giue me  
 grace to frame my froward desires to  
 serue thee, & faith in thee to beat downe  
 sathan vnder my feete. Let him not tri-  
 umph ouer me, let thy victorie, oh louing  
 Iesus, wherein vpon the Crosse thou  
 ouercamest him, be my victorie, and let  
 death haue no further power ouer me,  
 than onely to dissolue the soule from the  
 bodie wherein it is imprisoned, and fast  
 bound in the chaines of earth, which  
 thou hast decreed, shall once againe passe to  
 earth by meane of death, which flesh can  
 not auoide, & thou hast prescribed me a  
 time to wander in this pilgrimage, and  
 set this visitation of thine (oh Lord) I  
 accept as a louing remembrance for me  
 to bee mindfull of mine vnable estate,

it is onely of thy fauour to call me vnto thee, from whom I haue longe absented my selfe. But I repent my former life, and appeale to thee for help in this extremitie, I crie to thee for ease, and humbly pray thee, that as thou hast laid thy heauy hand of correction vpon mee: so vouchsafe to extend the help of thy righte hande for mine amendment and comfort againe, or else such patience, as I may faithfully waite when death shal approche vpon this poore carcasle of mine, and imbrace the same with vnfained hope of chaunging my mortal life into life eternall, and my sorrows into the ioyes of eternall blisse, through thee, & for thy sake sweet Iesus my Saviour, to whose protection I heere betake mee. Amen.

O Lord increase our faith.

A very godly and deuout meditation and confession of our sins, with humble request vnto almightie God, that he will vouchsafe to establish true repentance in our heartes, and of his mercie turne away his plagues, which we iustlie haue deserued for our manifold iniquities: verie necessarie for all Christians dailie to remember in these daies.

Let vs fall downe with weeping eyes,  
With one consent (from heart) on knees  
Our sinne haue so deserued thrall,  
Nothing so sure as sodayne fall.

M

Let

Gen. 6.

LET vs ſet as a Glaſſe before the Leies of our hearts the cauſe of the firſt floude, which was falling away frō God, and continuall working impuritie, wherein the whole world, his wonderfull workemaſhippe, (*Noe* with a ſmall number of perſons onely excepted) periſhed. Let vs likewiſe call vnto our remembrance the ſodain deſtruction of *Sodome* and *Gomorrah* with fire and brimſtone from heauen, for diſobeying the voice of the Lord, pronounced by *Lot* for their repentance, wherein wee may as it were behold before hād what will become of vs without our ſpeedie repentance, neglecting (as we doe) the words & meſſage of the Lord reuealed vnto vs by his Prophetes & Preachers, threatening plagues to ſolow our wilful reſbelliō, let vs not be like vnto the deaf Adder, ſtopping our eares frō the hearing of our iniquity, which we imbrace with ſuch greedines, but like relenting hearted *Ninuites*, put on the ſack cloth of vnſained repentance, mourning for our many thouſand ſinnes, with faſting and earneſt prayer from the loweſt to the higheſt, & after the good example of *Dauid* and *Iob*, proſtrate our ſelues in hart with lamenting ſpirits, vnto the  
mercie

mercie seat of our good God, who as he is not hasting in plaging (expecting our repentance) so will his punishment bee the greater without hastie and speedie conuersion. Let vs not therefore be slow to turne vnto him, let vs not defer from day to day, according to the illusion & wicked perswasion of Sathā, who would that we should bee taken vnawares, for sodainely will the wrath of God come, when we thinke not of it, & in his vengeance will he destroy vs: yet so louing is he and mercifull, that if we call vpon his name, making our praiers vnto him vnfainedlye repenting vs of our sinnes from the bottome of our hearts, he will heare vs from his holie heauens, and receiue vs againe vnto his mercy, according to his promise vnto Israel: the wicked king Achab humbling himself, and cloathing himself in sackcloth, and sleeping in haire cloth, obtained pardon for his sinnes. The mercie of the Lord is so great towards them that repent, that the examples therof are infinite in the scriptures, the Lord had determined to destroy the Niniuites, but because they repented at the preaching of Ionas, hee spared them. Wherefore let vs speedily forsake our sinnes, and more and more grow in hatred therof vnfainedlye clea-

Par. 7.

Esd. 10.

Eccl. 1.



uing vnto righteousness & holinesse of truth. Repent, repent, for the kingdom of God is at hand. Euery one that saith Lord, lord, shal not enter into the kingdom of heauen, but he that doth the will of God, turne therfore to the Lord in feare, and thou shalt be saued.

### The Prayer.

**O** Lord be vouchsafe to poure the oyle of thine holy spirite into the wounds of our harts, wherby the hardnes therof may bee so mollified, that we may sigh, lament, weape, and euen rent our harts, at the consideration of the wicked and abhominable estate of our life past, which is so farre gone with the childe of selfe loue, that without thine vnspcakable mercie, it is euen at the pointe to bee deliuered from the pit of eternal perdition, giue vs grace ( wee humbly beseeche thee) from the highest to the lowest, from the greatest to the least, to repent vs of our sins, and hartily to turne vnto thee, whose high displeasure wee haue deserued, through our manifold transgressions, whom thou hast (in respect of our disobedience, pronounced rebels, bastards, & children of the bondwoman, and without repentance barred from the inheritance which thy Sonne Iesus Christ hath purchased for al true beleeuers; Wee are disobedient

diſcontent children, and haue ſo much peeld  
 ded our ſelues to the deſire of ſinne, and  
 walked according to the conuerſation  
 of the olde man, which is corruption,  
 ſo far degenerating from thy lawes &  
 diuine institutions, following ſo much  
 the wil of ſathan, the luſts of the fleſh  
 and the bile alluringes of the wicked  
 worlde, that thou haſt caſt vs off, as  
 none of thy children: inſomuch as when  
 we conſider the heauie and intollera-  
 ble burden, which by our vnrigh-  
 teouſnes we haue deſeruedly heaped vpon  
 our ſelues, in loſing the fauour of  
 ſo louing and bountifull a Father, and  
 ſo ſweet a ſatiſour, it driues vs into a  
 great feare & terror, procuring a great  
 diſlike and lothing of our ſelues for  
 a time: but our nature being nothing  
 but corruption, falleth into a preſent  
 forgetfulnes of our ende, and turneth  
 forth with vnto his old boyme againe.

But moſt louing and euerlaſting,  
 God when the deſerued puniſhments  
 which hang ouer our heads, ſhal light  
 fall vpon vs for the ſame, what ſhal  
 wee doe? It is prepared, and it is com-  
 ming, we cannot (by any deſertes of  
 ours) but onely by interceſſion, mediati-  
 on and deſerts of Jeſus Chriſt (which  
 neither auailleth without our true re-  
 pentance) auoid it. Whollie therefore  
 our hard & ſtony hartes, O Lord for  
 the ſame thy ſon Jeſus Chriſts ſake  
 M 3                      giue

giue vs lamenting ſpiritcs, endue vs  
 with vnſayned ſorrow for our ſinnes, &  
 make vs willing & readie to returne to  
 thee vnſainedly: our nature being vile,  
 and our blindneſſe great, wee are moſt  
 apt, euen with great obedience, care, &  
 diligence, to ſerue, to pleaſe, and to obey  
 men of authoritie heere in this worlde,  
 by whoſe diſſauour there can ariſe but  
 ſmall or no hurt, or puniſhment at all,  
 euen cry out, when they frowne, when  
 they growe in diſlike of our dooings,  
 but wee neuer giue our ſelues (or very  
 ſeldome) to the fulfilling of our duties  
 to thee, by executinge thoſe thinges  
 which thou commandest vs, whereby  
 we breake and forfeit that band, which  
 thy ſon Ieſus Chriſt ſcaled with his  
 pretious blood vpon the croſſe. whereby  
 hee confirmed for euermore a league  
 and peace betwene thee, and ſuch as  
 forſake ſinne, and cleaue vnto righte-  
 ouſneſſe & truth. Oh vnhappy wretches  
 that wee are, who being in the be-  
 boſome of ſo louing and ſo mercifull  
 God, ſhould by yee-dinge vnto the de-  
 ſires of the fleſhe the vanities of the  
 worlde, and the will of ſathan be thruſt  
 out of thy preſence, wherein conſiſteth  
 all peace, all loue, all hope, quietneſſe of  
 minde, patience, long ſuffering, meeke-  
 neſſe, and all good whatſoeuer. When  
 wandring and going aſtray after our  
 owne corrupt deſires, what remaineth

in vs, but strife, hatred, misbeleefe, dispaire, couetousnesse, adulterie, witchcrafte, contempt of his lawes, and all kinde of euill, and rest as accursed.

Lord wee acknowledge that sinne & iniquitie hath gotten the highest rone, it sitteth and ruleth ouer all the corners of the earth, and righteous dealing, simplicitie, and innocencie, is condemned of many. Roote out therefore (good Lord) roote out of our heartes all hautesse, deceit, wrongfull dealings, and euill imaginations, and plante in steede thereof, humilitie, iustice, and vnfained good wil, and helpe one towards another. Let not sathan rule, let not the flesh preuaile against the spirite, let not the world beguile vs, who are our mortall enemies, most stronge, wee most weake: insomuch as they are not so ready to runne bypon vs, as wee are prone to peeke, they are not so politike to deceiue vs, as we are ignorant to be carried away from light to darkenesse. Forgiue vs Lord, forgiue vs, for thy sonne Iesus Christes sake, strengthen vs with thy grace, wee haue erred, wee haue don amisse, we haue followed too much the will of sathan, we haue peeked too much to the motions of the flesh, and too much embraced the pleasures of this worlde, wherby wee haue lost the most sweete comforte of thy celestiall promises, who hast saide, that who so



obeyeth the voyce, in keeping and fulfilling the lawes, shall bee most blessed yea in all his waies, in his going forth and coming in, and in all thinges which he taketh in hand.

Oh sweete Lorde, what darknesse, what error, what corruption remaineth in vs, that wee are so slowe to doe good and so prone to doe euill, and yet cannot lament our miserie, nor bewaile our estates, wee cannot sigh and sorowe at the forfeiture of so many sweete blessings, for incurring the penalties of infinite curses of thine, by disobeying thy will & precepts, which thou enioynedst vs, in all thinges to fulfill and obserue.

But boughsafe (good Lorde) boughsafe of thy mercie for Iesus Christes sake, to turne away thyne heauie displeasure, and punishment which wee haue deserued, that they light not vpon vs for our misdeedes. Blot out all our iniquities, lay not our vnrightheousnesse, our vnthankfulnesse, and wilful rebellion against thee to our charge: for if thou shouldest, Lorde, what shoulde become of vs, what might wee looke for as our iust rewarde, but death & damnation:

Oh Lord wee do confesse, that for so sundry and bountifull benefites, receiued at thy handes (such is our corruption) that wee do not onely take them with:

without thanks, vse them without feare, but most foolishly and vniuersally, attribute the gifte thereof to some creature, and cast the prayse vppon him, or else wee receiue them as giuen by fortune, and take not onely the due honor from thee, but make the creature the author of that that cometh onely fro thee the onely Creator, and giuer of all thinges.

O most sweete Lorde, such is our ignorance, such is our blindness, and such is the error that hath rested and remayned in vs, euer from Adam through our voluntarie blindness, which though wee embrace thou offerest light, wee refuse the same, wee are ignorant, thou giuest wisdom, and we neglect the same, wee goe astray, thou callest vs, but wee refuse to come: Lorde wee are like the vntamed Heifer which refuseth the yoke, we are like the Deafe Adder, which refuseth to heare the voyce of the Charmer, charm hee neuer so wisely: wee harden our heartes as the Adamant, wee wil not receiue thy gentle calling, thy fatherly admonitions, and louing corrections. Thou commaundest vs to cast away the darkenesse of ignorance, and to put on the light of the Gospell, but wee stoppe our eares, wee refuse to heare, opening our eares to pleasures, and fixing our eyes vpon vanitie, erring in

the pathes of vngodlines, drinking  
the puddles of iniquitie, and deſpiſing  
the ſweete water of life. Our heartes  
are alwaies readie to embrace de-  
lightes and fantaſies, vtterlie deſpi-  
ſing nurture, correction & knowledge.

Wee remember the time preſent,  
the time paſt, for which we haue to an-  
ſwere,, and the time to come, in which  
we muſt anſwere, ( good Lord ) we  
thinke not on: we conſider not that our  
time is like the flowre of the ſelde to  
date freſhe and fayre, and to morowe  
cut down, dried vp and withered. Wee  
conſider not, that we paſſe as dooth the  
ſhaddowe, and vaniſhe as the bubble of  
water, as the ſmoake, and waues of  
the ſea: But wee fooliſhlie deferre the  
amendment of our liues, vpon hope  
of thy long ſufferaunce, and conſider  
not that thy wrath commeth ſodainely,  
we conſider not that the ſodaine death  
of ſundry, beeing now moſt luſty, gay,  
and ſtrong, and by and by deade, and  
laide with the ſubſtance of their owne  
fleſh, euen the Earth where the worms  
poſſeſſe that, that they ſo daintilie fed  
with ſundry fine delicacies, and cloa-  
thed with nice, monſtrous and gorgious  
ſutes of apparrell, ſumptuous attyre,  
broidred haire, and ſetled themſelues in  
ſtately high houſes, euen to the ſkies,  
their ſoules departing with the inſa-  
tiabie glutton, where is no water to

coole

coole the vnquenchable heat of thy displeasure against them.

O Lord, thou laughest at our vantage, yet most sorie to see vs so ledde by the derrection and hand leading of Satan, whose desire is to deuoure (if it were possible) euen thy chosen ones. But thou wouldest not that we should perish, thou desirest rather that wee should conuert & liue, thou reioicest not at the death of a sinner, but there is great ioy in heauen of his repentance, whereunto though louingly thou call vs, wee goe still in our wickednesse. Thou giuest vs knowledge of thy will, by preaching, and thine omnipotencie thou manifestest by thy creatures, both in the firmamente aboue and in the earth and Sea belowe. But we vnderstand it not, we beare it not awaie, we consider it not. The good which we should doo, we doo not, but the euill which wee shoulde not, that we greedily followe, yet notwithstanding all which our corruption, or disobedience, and wilfull wickednesse thou (of thy mercie aboundante) so intirely louedst vs, that thou gauest thine onely begotten Sonne, to suffer the most shamefull death of the crosse for vs, and hast set him as equall with thy selfe, euen at thine own right hand, to the ende he might make continuall intercession for vs vnto thee, and that through



through him wee might haue attone-  
ment with thee, and accesse vnto thee  
for euer.

Wretched sinners that wee are, if we  
by our wickednesse, rebellion, and loose-  
nesse of life, lose so great a benefite,  
which hee so deere purchased for vs,  
euen thy wonted mercie and louing  
faueur, and make of none effect his dy-  
ing for vs, what remaineth for vs, but  
euen the most feareful sentence of iudg-  
ment in the day, when all secretes shall  
be opened, and euery man receyue ac-  
cording to his desertes: to whom thou  
wilt say: Go ye cursed into the flames  
of eternall fire, prepared for the diuell  
and his Angels, which neuer shall bee  
quenched: where shall bee continuall  
weeping, wayling, anguish, & gnashing  
of teeth. When we shall be neither our  
selues able to pleade to the contrarie,  
nor haue any aduocate to gaine say thee  
in thy iustice. Then shall we be sorie,  
then shall wee lament (but too late,)   
Then shall we heare the most comfor-  
table entertainement of the Godly,  
when thou shalt say: Come ye blessed,  
possesse yee the kingdome prepared for  
you from the beginning, where shall bee  
nothing but ioy without ceasing, con-  
tinuall gladnes, comfort, and unspeak-  
able consolations, euen for such as  
cloathed thee, fedde thee, lodged thee,  
and visited thee being in prison. Them  
shalt

Shalt thou embrace, them shalt thou meete in the clowdes, with most sweete wordes of comfort, but such as haue seen thee (euen the poore and little ones) to be sicke and comfortles, and haue denied them helpe, reliefe & ayd, or hungry, and haue withhelded foode, thirstie, and haue not giuen drinke, naked, and haue not clothed them. Such (sweete Lorde shall suffer hunger, cold, nakednes, and thirst, with vnspokeable griefe of conscience, which shall neuer haue ende.

O that it would please thee therefore, Oh most mercifull God, of thy great goodnes, fauor and louing kindness, to consider of these latter daies, & perilous times wherein we liue, wherein iniquity hath gotten the vpper hand charitie, waxing cold, & loue banished from among brethren, & thy selfe, sweet Lord. euen thy poore & little ones, the Orphans and widowes, not onely not releued, nor defended, but troden vnder feete, neglected and forgotten of such as haue abundance.

Ouchsafe, vouchsafe good Lord, according to thy promise, to shorten these dayes, least also thine electe bee seduced with vanitie, and forsake thee their onely comfort. It is come to passe which thou hast sayde, that as towardes the Summer, trees & plants of the earth doe budde, so before thy comming, to make vs so much the more prepared, thou

thou haſt promiſed to ſend vs foreknow-  
ledge, by ſundry ſignes & tokens, both  
in the earth belowe, which (hath by thy  
paſſing as it were by vs) quaked alrea-  
die at thy preſence, as alſo by the Sun  
& Moone & other thy creatures, appa-  
rantly ſhewing thy rod of vengeance to  
be ouer our heads, ready to ſtrike. Oh  
Lorde we cannot but ſe ke for vtter de-  
ſtruction, according to the weight & a-  
boundance of our ſins & iniquities, vn-  
les it may pleaſe thee to ſhewe thy mer-  
cie for Ieſus ſake in conuerting vs.

We haue ſinned, we haue gone aſtray  
we haue wrought wickednes, in yee-  
ding to the will of the fleſh, but moſt  
ſweete Lorde, let thy light ſo ſhine into  
our hearts that we may nowe begin to  
ſe ke onely thy kingdome, and leaue the  
darknes of ſinne, growe to al goodnes,  
& be mortified as touching the old man  
which is corruption, die to the world, &  
remooue ſathan, that with godly deſires  
we may attaine vnto the perfect feeling  
of thy grace, hauing obtained the pure  
vnderſtanding of thy worde, wee may  
guide our liues by the rule therof, that  
after the finiſhing of this our pilgri-  
mage, we may through the merits of thy  
Sonne Ieſus Chriſt, enter into thy  
kingdome of eternall glozie, there for-  
euer and euer to raigne, enioying the  
ſight of thee, and to thy name, with the  
reſt of thy Saints, ſing laud & praiſe  
without

without ceasing sweet God, Amen.

Oh Lord increase our faith, and give vs grace vnfainedlie to repente vs of our sinnes, from the highest to the lowest, that wee may heare to our comfort, come oh blessed of my father enter into the ioy that shall remaine without measure for euer and euer, Amen.

A prayer necessarie to be said,  
after and at the ende of all  
our prayers.

**V**ouchsafe Oh Lord and mercifull  
Father, in whose handes resteth  
the hearts of al men, who knowest  
what wee want before wee praye, what  
we wil aske before we speak, & what  
we do in al things: Vouchsafe to for-  
giue mine ignorance, dulnesse & slacke  
comming vnto thee, the fountaine of al  
health and helpe, increase my faith dai-  
ly more and more, and kindle in me the  
perfect gift of prayer, that I may at al  
times serue thee in trueth, & vouchsafe  
that whatsoeuer I haue asked, accor-  
ding vnto thy wil, at this time to giue  
me, & what I haue omitted vnrequested  
for my selfe, or any whome thou woul-  
dest should be commended vnto thee in  
prayer,



prayer, vouchſafe euen for thy Sonne  
 Ieſus Chriſts ſake gratiouſly to grāt  
 for which & for al things elſe, neceſſary  
 for me and them, for bodie and ſoule, I  
 pray thee as he thy ſonne hath taught  
 vs ſaying :

**O** H our Father which art in heauē  
 hallowed be thy name. Thy king-  
 dome come. Thy will be done in earth  
 as it is in heauen. Giue vs this day our  
 dayly bread. And forgiue vs our tref-  
 paſſes, as we forgiue them that trefpaſs  
 againſt vs. And lead vs not into temp-  
 tation but deliuer vs from euill, Amen.  
 Oh Lord increaſe our faith, & contin-  
 nue the ſame effectually in me, and all  
 men vnto the end, Amen.

Great plagues remaine for the vn-  
 godly, but who ſo putteth his truſt in  
 the Lorde, mercie embraceth him on  
 euery ſide Pſal 32.

Paule before he woulde preſume to  
 eate, gaue thanks.

Chriſt likewiſe, before hee gaue the  
 bread & fiſhes to them that were with  
 him in the wi'dernes, (yea although he  
 were Lorde of all, ) looking vp to hea-  
 uen, from whence commeth all good-  
 nes, bleſſed it and gaue thanks, and  
 brake it vnto them, the ſtoore beeing  
 ſmall replenished manie thouſands, &  
 left

left manie baskets full: wherefore take  
the blessings of God with thanks, and  
he will blesse and sanctifie thee.

### A Prayer before meate.

**O** bountifull God, vouchsafe to  
looke vpon our weaknes & want  
and giue vs at this time those,  
things which may be to our comforte,  
sanctify these thy gifts, that our bodie  
being replenished, we may be thankful  
and enioy at thy merciful hands, the  
breaide of eternal life, to the reliefe of  
our poore soules, through Iesus Christ  
our onely Sauour. Amen.

*God saue and still increase thy flocke,  
Keepe vs within thy folde:  
Vouchsafe to heare when we do knocke,  
Oh Lord our strongest holde.  
Preserue our Queene, be thou her stay,  
This Realme of thine defend:  
Indue vs with thy grace for aye,  
On thee we all depend.*

**W**Hen God hath fed your poore  
bodies, be not therewith puffed vp  
with forgetfulnes what he requireth at  
our hands, for his blessings, but in a re-  
uerent & deuout manner giue thanks  
that he may continue his louing kind-  
nes to your comfort vnto the end.

A.

## A thanksgiuing after meate.

**W**e thanke thee most bountifull  
 Lorde, for this thy fatherly feed-  
 ding our hungrie bodles, so  
 boughsafe to feede our sillie soules with  
 the bread of eternall life. That after  
 this life ended, we may ascend where  
 Christ is gone before. Amen.

Sith God hath fed our bodies poore,  
 Which els would soone decay:  
 Remember such as lye at doore:  
 Say not their crying nay.  
 God saue his church, our Queene defend,  
 The Realme preserue for aye:  
 And graunt vs all a godly end,  
 And ioyful rising day,  
 O Lord increase our faith.

Another prayer to be saide  
 before meate.

**A**ll thinges depend vpon thy promi-  
 sence (O Lord) to receyue at thy  
 hands due sustenance in time con-  
 venient. Thou giuest to them & they ga-  
 ther it, thou openest thy hand, and they  
 are satisfied with all good things.

O heavenly father, which art the  
 very fountain & full treasure of al good-  
 nes, wee beseech thee to shewe thy mer-  
 cies vpon vs thy children, and sanctifie  
 these gifts which we receiue of thy me-  
 ciful

cifull liberalitie, granting vs grace to vse them soberly and purely, according to thy blessed will: so that thereby wee may acknowledge thee to be the author & giuer of al good things, and aboue al, that we may remember continually, to seeke the spirituall foode of thy worde, wherein our soules may be nourished euerlastingly, thzogh our sautour Christ who is the true bread of life, which came down from heauen, of whō whosoener eateth shall liue for euer, & raigne with him in glozy world without end, Amē.

### A thankesgiuing after meate.

**L** Et all nations magnifie & Lord, let al people reioice in praising & extolling his great mercies. For his fatherly kindnesse is plentifully shewed forth vpon vs, & the truth of his promise endureth for euer. We render thanks vnto thee (O Lord God) for the manifold benefits which wee continually receiue at thy bountifull hande, not onely for that it hath pleased thee to feed vs in this present life, giuing vnto vs al things necessary for the same: but especially because thou hast of thy meere mercy fashioned vs a new into an assured hope of a far better life, the which thou hast declared vnto vs by thy holy Gospell.

Therefore wee humbly beseech thee (O heauenly father) that thou wilt not suffer our affections to bee so intangled



or rooted in theſe earthly or corruptible things: but that we may alwayes haue our mindes directed to thee on high, continually watching for the coming of our Lord & ſauour Chriſt, what time he ſhal appeare for our full redemption. To whom with thee & the holy ghoſt, be all honor & glory, for euer and euer. Amen. O Lord increaſe our faith.

### A prayer before dinner.

**O** Moſt gentle God & louing father which mercifully feedeſt all liuing creatures, we beſeech thee bleſſe vs & al theſe giſtes, which we at this preſent ſhal receiue at thy bounteous hand for the reſreſhing of our hungry bodies, & giue vs grace to doe all things vnto the glory of thy name, through Jeſus Chriſt our Lord, Amen.

### A Thankſgiuing after dinner.

**VV**e thanke thee O heauenly father for this our foode, which being ſanctified by thy worde thou haſt vouchſafed at this preſent to giue vs: we beſeech thee, that thou wilt alſo feede our ſoules with the liuely bread of thy word, which commeth out of thy mouth, that we receiuing at thy merciful hand meat both for our bodies & ſoules, may liue & grow in al godlines vnto the glory of thy bleſſed name, through Jeſus Chriſt our Lord, amen. O Lord increaſe our faith.

## To the godly Reader.

I In penſiue plight

I put my pen to proue,

O Of ſlender ſkill,

what profit might ariſe.

H His heavenly heſt

to pleaſe who ſits aboue:

N Now heere ſet forth

before thy zealous eies.

N Naught woorth for phraſe

or finenes I confeſſe,

O Or for his wiſedome

who compiled it:

R Regard it yet

(oh Reader) nethelies.

D Diſdaine it not,

the matter is but fit

E Each heart to haue

and holde in price I knowe:

N Now wiſh me wiſe,

be not in ſpeech my foe.

Farewell.

*in hunc unum versatur ſuma laborum  
Caeleſtem toto corde timere deum.*

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